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Volume LXXXVII

15 February 1902

Number 7

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Event and Comment

reaches our readers our missionaries in India will be rejoicing in the possession of \$1,500, the first installment of the fund now being raised for the support and training of 2,000 orphan children. The returns from our appeal were sufficient by Monday of this week to permit Secretary Wiggin to cable this sum. Thus do modern inventions in a few short hours transmute money given in America into food, shelter and industrial implements for little bodies and hands on the other side of the globe. Was there ever a more divine alchemy? We are in receipt of ample and convincing testimony from prominent officials connected with the Indian government regarding the efficiency of the measures employed by our missionaries. We hope that within a month this \$1,500 will be quadrupled. It is an investment that pays royal dividends. Do not hold back because you have only a small sum to give. Send all contributions to F. H. Wiggin, treasurer American Board, Boston, marking them for the Indian Famine Children.

As the time for the The Toronto Meeting Student Volunteer Be Noteworthy Convention in Toronto, Feb. 26-March 2, approaches a large degree of interest in it throughout the country becomes evident. The results that will naturally follow the assemblage of no less than 2.500 students and professors from 500 institutions can hardly fail to be notable. While a large proportion will be young men and women act-ually pledged to the foreign work, many others will avail themselves of the impulse of the gathering. Secretaries of the missionary boards will hold, in connection with it, their annual conference, usually convened in New York city. Editors of religious and missionary periodicals will confer as to the best methods of presenting missionary news to the public. Harvard University will send a delegation large enough to fill one car, and Yale will doubtless match it. New England has been favored with a railway rate of a single fare for the round trip. This great meeting ought to be remembered in public and private devotions.

Money as Revealing the Man

The Heavenly Father does not say to us, "Your money or your life"; he is not robbing us; but, "Your money with your life," that is, if we give our life to God the money goes with it to prove our sincerity, because our money is our life, the concentrated essence and activity

of money tells more clearly than words or any other act how much we love God. and how much of God's love we may claim.

It would not be easy to Pres. Cuthbert Hall send to India and Japan a more representative and convincing exponent of American Christianity than President Hall of Union Seminary, who is about to fulfill his duties as Haskell lecturer in those lands. The appointment is made by the Chicago University, where the foundation is located. He is the third incumbent—President Barrows being the first and Principal Fairbairn the second. He sails March 22 with his family, intending to spend several months at Oxford, completing the preparation of his lectures. He expects to arrive in Bombay the first week in November. Thence he plans to go to the Punjab, and, beginning at Lahore, to proceed through some of the great cities of the northwestern provinces (Delhi. Cawnpore, Lucknow, Allahabad, Benares. to Calcutta). Thence he goes to the Madras Presidency, and from there to Ceylon. In February he will leave for China and Japan, possibly calling at Korea. His plan is, of course, subject to modification. The point of view from which he regards his duty in the East is not that of a controversialist nor a student of comparative religions, but rather that of a witness to the content of the great leading ideas of Christianity. The general theme of the course of lectures is Christian Belief Interpreted by Christian Experience. He will leave behind the earnest prayers of Christian people generally.

The Washington Condenominations and fifteen state and city organized federations were represented at the second annual conference of the National Federation of Churches and Christian Workers in Washington, D. C., last week. Seventy-five were enrolled as members of the conference and the attendance at each of the four sessions comfortably filled one of the Y. M. C. A. halls, while a large congregation listened to addresses Tuesday evening by Drs. D. S. MacKay of New York and Kerr Boyce Tupper of Philadelphia. Rev. L. C. Barnes, D. D., of Pittsburg de-clared the impossible in church federation to be the organic unity of the denominations in any form. It was the unanimous wish that this assertion might be widely published in order that it might

Seven states, eleven

A Splendid Beginning Before this issue of life. And "money talks," for our use be well understood that federation does not look in any degree towards the organized union of Protestant Christendom. Dr. Barnes declared the possible to be acquaintance and fellowship and actual businesslike co-operation in work. President Perry of Marietta emphasized the evangelistic purpose and work of federation. In Syracuse, Toledo and other cities churches have united not to fight moral evils primarily, but to institute a canvass of the city and to provide a workable scheme for the perpetual visitation of the people who are outside the churches. In his report Sec. E. B. Sanford said that Protestant churches are now working together in organized federations in twenty-three cities and in eight states of this country. It was evident in Washington that brotherly co-operation among the different denominations may be secured by acquaintance and frequent association. On Wednesday of this week there was to be a meeting in Albany of officials of five denominations to discuss and perhaps settle specific cases of useless churches. Similar meetings of such boards of arbitration are to follow immediately in Binghampton and other places in New York State. Such efforts are the product of the federation of the churches.

> A picture-book worth hav-Forty-six Sug-gestive Pictures ing is the January Church gestive Pictures Building Quarterly, with views of most of the Congregational church edifices in Boston, Brookline, Cambridge, Somerville, Newton, Chelses, and Portland, Me., where the National Council was held last autumn, and with a sample, too, of Illinois and Indiana churches. There are forty-six in all—a splendid showing of temples for worship, with architecture as varied as the individuality of the churches which occupy them. The old Old South and the new Old South head the list of the two general types of edifice, the old sanctuary architecture with slim spire pointing far heavenward, such as is represented by Eliot of Roxbury and Park Street of Boston, contrasting with the elegance and ornateness of Eliot in Newton and Harvard in Brookline, and of the one to which Leyden, Brookline, is looking forward. We seldom come upon a better or more representative grouping of church edifices. Building committees will do well to study the pages of this number of the quarterly, which contains also an instructive exhibit of the society's labors from the financial point of view, as well as the official reports submitted to the recent annual meeting. Many a church through

a local habitation the past year, and many. a minister's family a wanderer from house to house, had it not been for the society's kindly aid.

With the two schools estab-Progress in lished by the A. M. A. at Lares Porto Rico and Santurce as central points, Congregational influence is steadily widening in Porto Rico, and the prospects seem encouraging. After so many years under the sway of the Catholic Church, the people cannot readily comprehend a religion that does not demand the exorbitant fees exacted by the priests. Services held in the school at Lares continue to be attractive to the Porto Ricans, and though they have ceased to be a novelty the attendance is good. The meetings are often crowded, the men, mainly of the lower classes, coming readily. Three ministers are preaching in different parts of the island, and their work has been blessed. Spanish translations of the Bible are eagerly read by all classes, and that fact in itself is encouraging. The authorities of the Catholic Church have become alarmed at seeing how readily the ancient faith is deserted, and the bishop of Porto Rico himself has been in the principal towns confirming the children, and rendering the offices which have been neglected during the past twelve years.

The Presbyterian Creed It is now nearly thirteen years since Prof. C. A. Briggs published his volume, Whither, describing Presbyterian drifts away from the denominational standards. A great commotion had just been raised by the introduction into the General Assembly of 1889 of the subject of the revision of the Westminster Confession. During these intervening years controversy has been hotly waged between those who sought a statement more consistent with what intelligent Presbyterians believe and those who resisted any alteration of the venerable document. Last week the revision committee appointed by the last General Assembly held its final meeting in Philadelphia. The public is not now profoundly interested in the result of its deliberations. Revision is already accomplished by natural processes of study and the progress of Christian knowledge, though the task of making a formal statement of the result may not be easy. The discussion of the matter, which was at first deprecated or denounced by many, has gone on with increasing freedom until passion has died away and calm reasoning is guiding the denomination to a new sense of unity. The revision committee was instructed "in no way to impair the integrity of the system of doctrine set forth in our confession and taught in the Holy Scriptures." But the necessity for revision lay in the fact that the integrity of the system was impaired and contained things not taught in the Holy Scriptures. The commission was instructed to add statements "concerning the love of God for all men, missions and the Holy Spirit." These additions will destroy further the degree of integrity there is in the confession unless certain important omissions are made. But the reassuring fact in this chapter now

out the country would have been without approaching completion in the history of creed-making is that a living church will surely slough off her outworn and outgrown garments, however sacredly they are regarded, and will emerge into greater strength and peace therefrom. The Westminster Confession does not adequately express the present belief of the Presbyterian Church; and whatever new creed is proposed will have abiding recognition only so far as it does represent that belief.

> The last National congregationalists in Council strongly em-State Universities phasized the importance of providing for the religious life of students of universities where no such provision is made by the authorities, as is the case in all state institutions. The Wisconsin Congregational Convention, at its last annual meeting, found that of the 3,000 students in the university at Madison forty-nine per cent. are church members, and that many of the remaining fifty one per cent. are in sympathy with the churches. More than 300 young men and a proportionate number of young women in the university are members of Congregational churches. "Nothing is being done by the denomination as a whole," said the convention, "towards promoting the religious life of these young people." The convention recommended that the churches of the state contribute towards a Y. M. C. A. building, that funds be raised to secure Congregational ministers of national reputation to preach several Sundays in each year and remain for private conference with students during the week, and that efforts be made to secure a Congregational house which should serve both as a place for social meeting and a dormitory. The hope was expressed that ultimately a professorship or lectureship might be established for religious teaching which the university cannot teach, but whose courses might be accepted as credits by the university authorities. A committee has been appointed and has gone to work to interest the churches of the state in this movement. Hardly any other matter is of greater importance to the churches than this, and no other interest has been so strangely overlooked. Where are gathered more promising Congregational communities than in Wisconsin. Michigan, Minnesota and other universities? And where are ministers of the highest power more in demand, or more likely to bring great results?

The twentieth century The Million Pledges' crusade, begun by the Temperance Crusade **English Free Churches** some four months ago. has aroused enthusiasm throughout the country, with every prospect that the number of pledges sought will be secured. Dr. J. Q. Henry of New York with the Jubilee Singers have rendered yeoman service. In several of the principal centers of population these untiring workers have achieved their object of securing

large numbers of pledges. Rev. F. B. Meyer has proved an energetic president, toiling prodigiously in concert with the committee. The campaign would have

not clashed with other projected missions. The results have exceeded expectations, and congratulations are being offered to the Free Churches for this admirable piece of organization in behalf of the total abstinence movement. English workers note with interest their indebtedness to American allies for success in temperance crusades, citing in illustra-tion the names of Miss Willard, Neal Dow and Gough.

Details of the proceed-Anti-ritualism Seeks ings at the confirmation of Canon Gore as

bishop of Worcester show that the objections to his confirmation made in writing came from the Church Association, the Liverpool Laymen's League, the Protestant Alliance, the Protestant Truth Society, and many other organizations which have sprung up in the Low Church party to combat the High Church wing. Of individuals prominent at the hearing when Vicar-general Cripps denied the validity of the objections raised, Mr. John Kensit, of course, was the most prominent, opposition to ritualism having become a life calling with him, if not a monomania. The ruling of the vicar general against the objectors was twofold, first that questions of doctrine under no circumstances can be raised at confirmation, and second that they had not complied with the technical forms requisite to give validity to open objections. Reports from London indicate that the issues raised by this ruling of the vicar-general are now being argued out before the highest courts having jurisdiction.

The Congregational Union Our Brethren in of South Africa recently uth Africa held its annual meeting at Cape Town. The association represents the work throughout the whole of South Africa, from Buluwayo on the north to the extreme south-an extended territory, but comparatively sparsely settled. It is estimated that the majority of the 100,000 Congregationalists are "Cape colored," or half caste, but nearly every tribe is represented. Even amid the anxieties of war, there have been indications of religious progress, and after peace shall have been restored there will be many opportunities for good work among the crowds of immigrants. The martial law makes traveling so difficult that the attendance at the meetings was small. The chairman for next year will be Rev. James Ramage. A unique feature was the united sacramental service, when whites, browns and blacks gathered as brothers around the table of the Lord.

Some reports from Peking Christian Unity point to a perceptible draw ing nearer of China and Japan and greater reliance by the former on the latter. If this be so and if it continue, the import of the fact to the Occident will be great. That Great Britain, the United States and Japan are pressing China to withhold concessions to Russia in the pending Manchurian treaty is apparent, but it is not claimed that they are acting jointly, only coincidently. If Great Britain has decided to withdraw been extended for several months had it from Weihaiwei, it means that she has had

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courage enough to acknowledge a mistake, and pull out before incurring useless expense in fortifying a harbor of little strategic value. Dispatches from Peking, corroborated by conference with missionary officials here, indicate that a significant Protestant Christian union movement is pending in the province of Chihli, by which, if consummated, the Presbyterian and Congregational (American and English) and possibly the Methodist educational work of that province hereafter will be carried on in harmony. one denomination caring for theological education, another for collegiate education, and another for the hospital work. Details cannot now be given because the underlying principle yet has to be in-dorsed by the officials of the various missions. But coming as it does with the indorsement of the missionaries on the field, and in harmony as it is with the spirit of impatience now abroad relative to undue and unwise denominational emphasis in mission work, it will be surprising if the plan is not carried out. There is no reason in the nature of things why Presbyterians, Congregationalists and Methodists in any part of the world should keep up separate plants doing precisely the same sort of work.

The Committee of Fif-The Social Evil in teen, which, prior to the New York City last municipal campaign in New York city, took upon itself thorough investigation of social conditions, has just published its study of the social evil and the connection between that evil and the corruption of the police force through illicit relations between the po lice and the panderers to human lust. The committee's report is based primarily on data gathered under the direction of Mr. A. S. Johnson, a trained student in economics; and it makes a volume of 188 pages, published by G. P. Putman's Sons, which from this time on will be indispensable to all students of municipal problems. Not only are the facts as to New York given, but the latest and most complete information respecting modes of dealing with prostitution in cities abroad is included in the report. It is very significant that the committee report against segregation of prostitutes and official regulation of the same, as is now the case in the Philippines where the United States army officials are in power. The committee condemns unequivocally the provisions of the Raines liquor law, which create "an abnormal tendency to make hotels out of saloons. which hotels are houses of assignation. The dimensions of the evil as it exists now in New York are described as alarming. The remedies, the committee claim, must be rational and opportunist, "practical with respect to the immediate future and at the same time in harmony with the ideals which are cherished by the best men and women in the community."

On the other hand, the Great Britain, committee feels that enact similar reform administration ought not "to attempt the impossible," brighter. Of cor enforce a policy "based on the delusive hope of radically altering in a single is a great gain.

generation the evil propensities of the human heart, or of repressing vice by mere repressive legislation." Therefore the practical recommendations of the committee are, that overcrowding in the tenements must be prevented; public revenue or private munificence must provide purer and more elevating forms of amusement for the masses to take the place of the vicious resorts which now feed the lusts of the eye and ear and body: and the material condition of the wage-earning young women must be bettered. With these remedies operative, the committee believes the main permanent causes of the social evil would be cured. It recommends more moral education by the church, the public school and by parents. It urges confinement of notorious youthful offenders in asylums and reformatories, and it recommends a change in the attitude of the law toward offenders by which prostitution no longer shall be considered a crime. This does not imply, the committee affirms, that they plead for laxer moral judgments, but only that they believe that the law which makes it a crime cannot be enforced, and so long as it stands it puts a weapon in the hand of blackmailers and invites corruption of the police force. It will be upon this last point that there will be the only serious dissent. But it is a recommendation made after most careful study of actual conditions by men whose ethical sensitiveness is unimpeachable. The sin of prostitution they condemn as heartily as ever, but they see the impossibility of punishing it as a crime in a city like New York with its present stage of ethical development. In this recommendation, as in the movement for local option on the matter of Sunday closing in New York, a new spirit in dealing with social and ethical problems is clearly seen dominating present day philanthropy and social reform, a spirit undogmatic, distrustful of ethical generalizations for large and varying classes of men. Its method is inductive and its spirit is scientific. The conclusions have the weight of the men who stand back of them, and of the accuracy with which the data have been gathered and the conclusions formed.

The Senate and the House The Nation as have passed the Gillett-Lodge Bill for the protection of native races in the Pacific Islands. Presidents McKinley and Roosevelt heartily indorsed this legislation in their messages, and we have not learned of any serious opposition to it in Congress. By the terms of the bill any person subject to the authority of the United States, who shall give, sell, or otherwise supply arms, ammunition, explosive substances, intoxicating liquor or opium to any aboriginal inhabitants of the Pacific Islands not in the possession or protection of any civilized Power shall be punishable by imprisonment not exceeding three months, with or without hard labor, or by a fine of \$50, or by both. Now if Great Britain, Germany and France will enact similar legislation the outlook for the aborigines in the Pacific will be brighter. Of course, enforcement of the law will be difficult; but its enactment

Responsibility Placed:
Will Punishment Follow
The New York
State Board of Railroad Commission-

ers, after investigating the recent horrible rear end collision on the railroad entering New York city at Forty-second Street, comes to the same conclusion as the coroner's jury. The superiors of the engineer, and not he, were to blame. His previous inexperience did not justify his choice for the task. The signal system was defective, and physical conditions made it almost certain that disaster would come to him sooner or later while taking a train through a tunnel so lighted, ventilated and operated. The vital question now is, Will the Grand Jury hold those who are responsible to a strict accounting? If they do, railway managers the country over will learn a lesson. If they do not, peril to and slaughter of passengers will continue on many a road in order that dividends on watered stock may be paid.

The passage by Congress ncreased Pay for of the bill introduced by Pederal Officials Senator Hoar, which increases the pay of the Federal judges, is a fact deserving of notice and commendation. The truth is that not a few of the public officials of this country and of many of our states are underpaid. While national wealth and the average man's income have been increasing, the income of the servants of the state has been stationary, and to accept office the man taking public place as a duty has had to make relatively larger sacrifices year by year. Of course now, as formerly, the honor that goes with the position counts for much, and a measure of sacrifice of professional or business income is justly expected. But when a certain degree of self-sacrifice is passed, the state then becomes an extortioner. Men fit to serve as judges in our courts and adjudicate on the intricate and vast problems of present day commerce and industry as from time to time these get into the courts for settlement should be men at least equal in equipment and training with the men who appear before them as counsel. And yet each year the great corporations get the service of a higher grade of counsel, and very often the fees of a lawyer in a single case argued before the court will equal the yearly salary of the judge before whom he argues.

In our diplomatic and Just Rewards for Dip- consular service, if lomats and Consuls we are to be the Power we plan to be henceforth, if our ambassadors and ministers are to hold their own socially in foreign capitals, if our consuls are to aid in obtaining the world's trade, then ambassadors, ministers and consuls must be more adequately paid and more decently housed. things now are none but wealthy men can be named to certain of the diplomatic posts, men who will supplement the modest salary from the Government with large sums from their own pockets. If men of wealth always were the most intelligent or most moral of beings, there might be less objection to continuance of this method than there now is. But it by no means follows that, because a man

is a millionaire, or the owner of a great facts, and now by pen and voice is rousnewspaper, or the head of a great industry, he is the best man to represent us lic. With such a man arguing the case
abroad.

out on its merits, and bringing with him

The large loss recently Paterson's Ruin suffered by the city of Waterbury, Ct., through a fire which swept away \$2,500,000 of property has been exceeded by the fire which swept over the city of Paterson, N. J., last week, destroying six of its public buildings, including the City Hall and Public Library, five of its leading churches, six of its banks, two of its newspaper offices, the Young Men's Christian Association headquarters, seven of its main office buildings, and not less than twentyfive of its business properties owned by merchants in the retail trade. Fortunately the great mills which furnish employment to the wage earners of the city were not touched. The total loss is not less than \$8,000,000, and probably will amount to more. Governor Murphy and Mayor Hinchcliffe promptly headed relief committees, and steps were at once taken to put the comparatively few who had been deprived of homes and means of support in positions where they would not suffer. Public officials and the merchants are bravely facing the future with bold plans for enlarged and more beautiful structures to take the place of those destroyed. With characteristic American pluck the city intends to take care of itself, and it is not asking for aid. The losses fall chiefly on the insurance companies of the country, for whom the record of the year thus far has been most disastrous. Of course in the end the burden of loss is borne by those who have to pay the increased premiums which the companies charge.

Lord Salisbury's candid ad-Great Britain mission last week, in a speech made in London, that the outlook for peace in Ireland was never darker and the racial antipathy never fiercer, and this, despite all the reforms proffered by England of late years, was a statement which many facts open to the observation of the careful observer justify. The unexpected defeat of the Unionist candidate in East Down last week indicates how matters will go at the polls, and there are signs of a renewal of terrorism of tenants and destruction of property and deeds of violence recalling the worst days of the Land League. Moreover, the tenor of the speeches of the Irish leaders in Parliament, and their confident trust in generous aid from America, all indicate that, while still handicapped by her war in South Africa, the kingdom of Great Britain is once more to be challenged by Ireland, and Ireland more united than ever before, because the Irish Nationalists of the south now have fighting with them not a few Protestants of the north formerly Unionists, who have been convinced that nothing but forcible agitation against chronic grievances can bring England to a realization of the fundamental iniquities of the landlord system. Most notable of these Protestants is T. W. Russell, M. P., formerly a stanch Unionist and at one time a member of the Conservative ministry, who has been converted by

ing the Irish electors and the British public. With such a man arguing the case out on its merits, and bringing with him not a few of his former associates, it would behoove the Irish to refrain from anything but peaceful agitation. But the signs now point to a triumph of the party of violence. Of course this will but harden the heart of Pharaoh. The United States now has an Ireland at its doors. Are the Cubans to be discriminated against industrially, as the Irish have been, and a system of absentee landlordism built up by legal enactments, or from the beginning are we to deal fairly with the inhabitants of the islands and tie them to us from the first by generous dealing, which will give them wealth and diversion of industries and agriculture?

Reports from Wash-Responsibility for ington and Constan-Miss Stone's Detention tinople seem to indicate that the reason why Mr. Peet and the dragoman from the United States embassy who started out with the ransom money to meet her captors had to turn back was because the Turkish government was insistent that the expedition should have a Turkish escort, unduly formidable in number and armament, made so purposely by explicit orders from Constantinople, in order that while nominally aiding the mission it might be defeated. For of course no sane men, such as the captors of Miss Stone probably are even though evil-purposed, would think of presenting themselves to the rescuing party under such escort. Consequently the party had to retrace its way, and United States Minister Leishman has had to renew pressure upon Turkey to let an honest endeavor be made to get in touch with Miss Stone's guardians. There are intimations that Mr. Leishman is not credited with over-astuteness in handling the case of the first expedition, and that blame for its defeat rests with him. The assassination of one of the Bulgarian ministry last week by a Macedonian is a sign of the tension which exists in the territory where Bulgaria, Turkey and the United States are each keeping their eyes open awaiting developments. When it is definitely known what Miss Stone's fate is, while they may not be as startling as Mr. Stead's recent article in the Independent would indicate he wishes them to be, they will be important enough to focalize upon them the attention of the world for a time, we

Prof. A. B. Davidson, professor of Hebrew and Old Testament exegesis in New College, Edinburgh, died Jan. 26, and we are just getting word of it in the British papers, news of his death, for some inexplicable reason, not having been noted by cable. He was the master of Robertson Smith, Henry Drummond and George Adam Smith, and the man whom Rev. John Watson, in the British Weekly, says has "changed the face of theological thought in Scotland, put a new spirit into preaching the Bible, affected the people through a thousand pulpits, and was the most powerful influence in the Scots Church, and, through the men whom he taught and through the work he did, a pervasive light throughout the whole English-speaking Prof. George Adam Smith say that Professor Davidson's students "will always feel it impossible to tell the world fully what he was as a teacher, as a critic, as a poet, as a prophet." There are many Americans who either directly or indirectly have been indebted to Professor Davidson, for not a little of present day thought in this country has come to be through the mediation of Scotch scholars.

Methodist Changes of Belief

The avowal of a disbelief in the Biblical miracles by Professor Pearson of the Northwestern University, a layman in the Methodist Episcopal Church, has caused a nearly unanimous chorus of protests from Methodist ministers and editors, many of whom insist that he ought to have withdrawn from membership in the church before making such a statement. Methodism holds as loyally its belief in the miracles of the Bible as any other Christian church. But in other respects it is passing through important changes in its theological conceptions, and in these changes it shares the experience of other denominations and is brought into closer fellowship with them. Prof. H. C. Sheldon of the school of theology in Boston University recently discussed these changes in an able address before the Boston Methodist Preachers' Meeting, which received warm approval from the large assembly of ministers. An extended abstract of it is printed in Zion's Herald.

Professor Sheldon demonstrated that modern critical views of the Old Testament books have standing in all Methodist theological schools, are presented in volumes issued from the denominational publishing house, and that, while a considerable number of Methodist ministers continue to believe in the inerrancy of the Bible, the great advances made by the broader theory within the last twenty years make it evident that it is the winning theory. The volume just published by the Methodist Book Concern, by Prof. Milton S. Terry, entitled Moses and the Prophets, sufficiently supports Professor Sheldon's position.

Early Methodism held that all men inherit not only corruption of nature from Adam, but actual guilt. John Wesley taught that God looks on infants "as involved in the guilt of Adam's sin." But for a generation, Professor Sheldon declares, this doctrine has had no considerable standing in the principal Methodist theological schools, and has nearly reached the vanishing point in the denomination.

Concerning the person and work of Christ, Methodists have been growing less inclined to exact dogmatic statements in recent years. They have appreciated the difficulty of affirming that Jesus had consciously all the attributes of God and yet that he had a real childhood, youth and manhood. They have been growing toward the position that the consciousness of the Christ was not strictly of the omniscient and infinite order, but they cannot be said to be united on any one theory which explains his person. Concerning the atoning work of Christ, Methodists are also not agreed on any theory, but avoid the idea of any antithesis between the attitude of the Father and that of the Son toward the sinful human race. Many of them hold the governmental theory, that God

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the dignity of his law while forgiving the penitent sinner. Others incline toward the moral influence theory, that God in the sacrifice of Christ displayed his great love for sinners and thus wins them to

Wesley's doctrine of entire sanctification has little prominence in Methodist preaching today. Those who profess to have attained an ideal condition of sinlessness do not thereby inspire the confidence of their brethren. As to the future life, it is not essential to believe in the identity of the resurrection body with the present body. The notion of a literal hell fire has disappeared. Some Methodists, at least, regard the second advent of Christ either as a past or progressive event. The idea of the annihilation of the wicked is tolerated, as is also the opinion that the benevolence of God is a guarantee that no human being will be condemned to an eternal condition which is not preferable to non-existence.

Professor Sheldon is guarded in his statements, as was to be expected. He sees that a great religious denomination must include wide diversities of doctrinal thinking. He shows that Methodism has lost most of the distinct features of its theology which separated it from other Christian bodies, and indicates that it is sufficiently broad and tolerant to include all loval disciples of Christ. It is this implied conclusion which gives significance to his address as indicating the trend of Christian theology. This largest of the Protestant denominations, which includes several religious bedies, has within a generation abandoned its denominational exclusiveness, and appears to be in a condition and temper to receive into fellowship members of any and all other evangelical Christian bodies without requiring them to abandon beliefs already held, or to make a new profession.

Manhood Suffrage a Failure

Thirty-five years ago the citizens of our Northern states undertook to confer the full rights of citizenship on a vast mass of Negroes whom Mr. James Bryce correctly describes in his American Commonwealth as "absolutely destitute, not only of political experience, but even of the most rudimentary political ideas.' The verdict of the majority of those still living who favored this policy would now be, beyond question, that it has proved a disastrous failure. It has injured the Negroes as a whole, has retarded the progress of the Southern states, has promoted lawlessness and race conflicts, and has finally failed in its immediate object of making the Negroes voters. We are learning that there are certain prerequisites to making voters which cannot be conveyed to masses of men by gift.

Mr. Bryce refers to this experiment in democracy as "one not likely ever to recur, either in the United States or elsewhere." It certainly ought not to be expected that the same people would repeat it, almost within the same generation. But in its essential features it is being repeated in the first opportunity which has come to us to administer the affairs of annexed territory. Two years ago Congress gave manhood suffrage to the

through the sufferings of Christ honored Hawaiian Islands, and the first results and death. It is those who feel no reare appearing in an incompetent legislature chosen by incompetent voters and led by crafty and selfish politicians.

Rev. Dr. A. S. Twombly, who recently spent several months on the islands, has described picturesquely the first popular election of November, 1900, in a paper read at the last Mohonk Conference. The scenes were grotesque and pitiful. They show, he says, that "the extension of the suffrage, instead of helping the native, leaves him helpless in the hands of demagogues and politicians and elevates designing adventurers to places of Recent news from the islands indicates that the attempt of Congress to legislate for them, under the influence of sentiment and with little knowledge of conditions, is bringing forth the fruits which might have been expected, and which even a thoughtful consideration of the history of the last thirty years of the Southern states might have saved us from. The stories of the prospective removal of Governor Dole by President Roosevelt, and of the appointment as his successor of the last premier of the Hawaiian queen, appear to be circulated by those who are working to bring this result about. We are assured by residents of the islands in whom we have confidence that Mr. Dole has not in any way discredited his previous history of honorable and self-sacrificing service of the people. But he has had placed on him an impossible task. In attempting to confer self-government, Congress has imposed on the people impracticable laws, which those of them who knew anything about government would never have adopted for themselves.

It will be difficult to retrace steps taken hastily and without adequate knowledge, and such steps will not be retraced at all by our Government without much suffering and disaster in the Hawaiian Islands which might have been avoided. At least the lessons so dearly learned ought not to be forgotten in the administration of other territory for which action with respect to the suffrage is not yet taken. The Danish West Indies, which are about to become territory of the United States, are to a large extent populated by Negroes or persons of mixed blood. The question who should have suffrage in these islands is one that should not be settled by demagogues or sentimentalists, but upon testimony given by a competent commission after it has investigated their history and conditions.

Repentance

When repentance becomes obsolete, either Christianity will have perished from the earth, or been fulfilled in the perfection of humanity. Christ began his mission by calling men to repent. puts the word into the mouths of his disciples as they go to prepare a way for him. It is the message of his witnesses today. Without repentance he can promise no forgiveness. For only in sorrowing and turning from his sin does man put himself in the place where God can save and guide.

Man's conscience acknowledges this claim. The sense of sin is preparation of heart for the message of Christ's life Address, Risibles, The Congregationalist.

sponsibility and acknowledge no transgression to whom the story of the cross makes no appeal. Only those who are content with their own present character and ignorant of their transgressions are without hope. Christ sent first, after his resurrection, to the Jerusalem sinners who had crucified him. He sends today like promise of blessing to all who will repent.

The prevailing sin of this generation is unbelief. So it has always been. It may arise from different sources; it may manifest itself in different ways. But if men believed in the judgments of God and the grace of God which brings repentance, they would not so easily become the victims of the lust of the flesh, and the lust of the eyes, and the pride of life. If men believed in the fatherhood of God they would not sin so light-heartedly against the brotherhood of man. "God is not in all their thoughts," is the chief count in the indictment which conscience, enlightened by the Holy Spirit, must bring against the age. All sins come back to this at last. Absence of faith is like that want of bodily vigor which lets in the forces of disease. Make the body immune by an indwelling and excluding strength, and there will be no more infection.

True repentance, joined with a devout and earnest sense of stewardship for God, is the best prophylactic against luke warm worldliness. God has trusted us with his own work on earth. If the church were everywhere alive with the enthusiasm of God's purpose, what space would be left for envying and strife? If social life were leavened by the spirit of Christ, would there be room for neglects of consideration, wastes of energy and cruelties of pride? If the fatherhood of God were a reality, would it not be a light to guide his children past the glamour of temptation?

Repentance is not complete without forsaking. It is easy to regret the fruits of sin; the difficulty is to recognize the hateful nature of the sin itself. The inevitable suffering which follows evil choice is but the shadow of the loss a child of God must suffer when he enters into league with the enemies of God, the sorrow which transgression brings to the loving heart of our Heavenly Father.

Two Prize Offers

Wishing to develop and enlarge its Children's Department, The Congregationalist offers a prize of \$25 for the best short juve nile story, 1,000 to 1,600 words, suited to children between eight and twelve years of age; and a second prize of \$10 for the next best story. The contest will be open until May 1, 1902. We shall reserve the right to publish, at regular rates, any manuscripts submitted. Address, Children's Department, The Congregationalist, Boston.

For the best original humorous story, not exceeding 200 words, sent in before April 1, we offer as a prize either of these publications or any other of equal price: Penelope's Irish Experiences, Kate Douglas Wiggin; John Forsyth's Aunts, Eliza Orne White; Moriah's Mourning, Ruth McEnery Stuart; The Fireside Sphinx, Agnes Repplier. We reserve the right to use, at regular rates and without signature, any that seem desirable.

In Brief

Rembrandt's picture of St. Paul in prison has become the property of a Chicago steel magnate. Little did Rembrandt dream of the future of his work.

Another man of Methodist antecedents takes a prominent Congregational pulpit. Here's a welcome to New England to Dr. Waters of Binghamton, N. Y., the choice of Union Church, Worcester. He has worked long enough in the Congregational harness to like it and to be liked in it.

The British Weekly has a suggestive editorial on Talmagizing, which it describes as the effort to be interesting at all costs. Its opinion of this method is indicated by its statement of the fact that Dr. Talmage has never been able to build up a church, though he has attracted many crowds in his time.

A correspondent, who betrays considerable experience with the ways of writer folk, quotes the following generalization with reference to them: "Some people write to live and some live to write, but the worst of all are those who are simply dying to write." We know that type pretty well ourselves.

Judge Ewing of Chicago, an active advocate of Christian Science, recently lecturing on that subject in New Orleans, suddenly fell on the platform, overcome by a disease of the heart. He missed a rare opportunity to demonstrate before his audience the unreality of the evil which forced him abruptly to close his lecture.

The Triennial International Sunday School Convention next June is to have a very hearty welcome at Denver, as indicated by action already taken by the Ministerial Alliance and other bodies. A single railway fare for the round trip is to be had from points west of Buffalo. The rate from Boston to Denver and return is fixed at \$59.30.

We are happy to learn from excellent authority that Signor Marconi, regarding whom the world is cherishing such great expectations, is an active member of the Waldensian Church in Leghorn, Italy. Protestant Italy has always honored him for his pronounced Christian position. Happy the man who can win laurels in two spheres!

It has long been a fact that the sun never sets on the British Empire. If the United States purchases the Danish West Indies the saying will almost be true of our country. The sun will hardly have set over the western extremity of the island of Balabec in the Philippines before it will rise on the eastern point of the island of Santa Cruz.

One of the many men high in society and in the Christian church who have been discovered to be embezzlers by Massachusetts bank and state officials during the past month or two was very strenuous in his opposition to a certain clergyman, formerly his pastor, his opposition being based on the fact that the sermons were too ethical, and not spiritual enough. It is often well to know what lies back of a nominal complaint.

"He represents a class of men who are providentially distributed among the churches to test and to cultivate the patience of the ministers of the gospel. I presume we ought to thank God for them and to congratulate the churches that only a few are found in each." So writes a pastor disposed to find all the comfort he can in a situation which is not confined to any one locality. Who will invent a device for the extermination of the ministerial gad-fly? There's money in it.

Last week we announced the death of Dr. the atmosphere of the home reflects itself in J. Munro Gibson of London on information the boy, and instanced a New York presfrom sources so nearly related to him that we ent day reformer, who declares that his early

thought it reliable. We are glad to learn that the news is not confirmed. We were also mistaken in including in our recently published list of ministers deceased in 1901 the name of Rev. S. H. Willey, D. D., of San Francisco. Concerning him Dr. G. C. Adams writes under date of Jan. 28: "He is in excellent health for a man in his eighty-first year, and we hope to keep him among us for several years yet; he is one of those rare men whose very presence is a blessing." If there is anything we can do to compensate these gentlemen for the premature publication of their obituaries, we shall be glad to be informed. We would assure both that we shall classify them hereafter among the immortals, and not the immortables.

Prof. Francis G. Peabody of Harvard Divinity School is acting as university preacher at Chicago University during February. He has spoken to the students of our theological seminary, and Franklin reports that the simplicity and sanity of his talk made a deep impression. Rev. Dr. P. S. Moxom of Springfield is one of those who will serve as unifield is one of those who will serve as university preacher at Chicago University soon. It would be difficult to rightly estimate the splendid influence which this rotation system of college and university preachers has had in this country in vitalizing the preaching of some of our ablest men by compelling them to deal with the picked youth of the land at first-hand, and in enlarging the sympathies and understandings of the youth by showing them that men of sects various and divergent all preach the same gospel when standing in pulpits where freedom to think and speak is the corner stone on which the pulpit rests.

From Day to Day

BY ALLEN CHESTERPIELD

I sat in a Back Bay parlor the other evening and listened to as straight and profitable a talk to fathers as it has ever been my good fortune to hear. The speaker was Rev. Endicott Peabedy, master of the Groton school, and as he presented compactly and concretely the principles that should govern parental treatment of growing boys, we readily understood why the President of the United States, the mayor of New York, the bishop of New York and other men high in official position intrust to this capable, manly, modest son of Harvard the training of their own lads.

He began by setting forth the rights of the boy from the point of view of his physical nature. He should be brought up in a home rather than an apartment, and, if possible, amid country surroundings rather than on the city streets. He should not be overfed during his holidays, and as a consequence go back to school demoralized. He should be guarded against immoral plays, bad pictures and other temptations to vice. Every father should be a member of the society for the prevention of vice. He should expect, too, that his boy is to be a scholar, and not do as some others—proclaim loudly at the start, "I don't expect that Johnnie is going to be a scholar," thus nipping in the bud any chance aspirations for scholarship which Johnnie might

Mr. Peabody urged also greater familiarity with one's children, and advised his hearers not to accept too many invitations out to dinner, thus taking them away from their own friends. He deplored the tendency of American society to split up into sections according to age, and cited by way of contrast the English home, where all members of the family meet together of an evening. He showed how the atmosphere of the home reflects itself in the boy, and instanced a New York present day reformer, who declares that his early

nterest in reform arose from hearing it talked about at table when he was a boy. If the parents are concerned chiefly with busines and money-making, the boys before they are sixteen will be venturing into speculation. He thought that, on the whole, athletics were worth all they cost, even though each year's list of accidents is a long one. He referred to a recent letter from a father who commented upon the fact that his son has recently dislocated his collar bone and damaged a tooth. and then went on to remark, half humorously, that his anxiety about those injuries was less than his fear that the boy would be incapacitated for college athletics. The internal evidence of this letter, and the manner in which Mr. Peabody referred to it, made some of us surmise that its author was no other person than the President of the United States

Mr. Peabody dealt no less vigorously with the spiritual obligations of fathers. He told the men present that they ought to go to church regularly and to conduct family prayers, that the best time for that service was before breakfast, that they ought to open their own souls to the life of God, in order not only to meet their parental duties, but the stress and strain of modern life.

I doubt if his audience had heard such a straight gospel for some time, and some serious heart searching as well as good-natured banter followed the address. The man absorbed in business, stociety or clubs passes by ninetynine out of every one hundred of the conventional appeals to develop his religious life, but when he is come at unawares in the midst of a pleasant social evening, and through the personal influence of a man of Mr. Peabody's caliber and standing, and when he is urged to be religious for the sake of his beloved children, the effect upon that man is better than a series of evangelistic meetings.

Schools of the Groton type are multiplying, and there seems to be an increasing demand for them. But there is still a place in American life, and in New England life, too, for the old-time institution where a lad earns his own way largely. I spent a delightful afternoon recently at Bates College, Lewiston, Me. As I learned of the struggles and sacrifices which many of these young people are making, and as I met them in chapel and felt the seriousness of their intellectual and moral purposes, I could but rejoice that the poor man's child has still a good chance in our educational system. The constituency of Bates is not limited to Maine. Some of our Massachusetts pastors and laymen send their children thither. It is steadily gaining in equipment, and its new \$60,000 library is an impressive addition to the campus.

Something of the same devotion and heroism which we find in the teachers at many frontier colleges animates the faculty at From the beloved Professor Stanton with his apostolic countenance, down to the latest acquisitions from Harvard and Yale, the desire prevails to open to the students the treasures of the intellectual and spiritual life. One of the rising men at Lewiston is Prof. A. W. Anthony, whose main work is in Cobb Divinity School. He ranks high among the younger generation of New Testament scholars and is adding constantly by his books and pamphlets to the literature of the subject. He does a good deal of missionary work in a quiet way, in the interest of progressive scholarship, and is coming to be a recognized power in the Free Baptist denomi-An intimate friend and classmate of Charles M. Sheldon, with whom he graduated from Brown in 1883, he has an interesting collection of memorabilia pertaining to the famous author which reveals more then anything I have ever seen the playful, jovial side of the Topeka pastor.

What Next in Temperance Reform

By Raymond Calkins

Mr. Calkins, a son of Rev. Dr. Wolcott Calkins, is pastor of the Pilgrim Memorial Church, Pittsfield, Mass. His book, Substitutes for the Saloon, issued last year, is the product of his careful study of the saloon problem carried out under the direction of the committee of fifty, and is a typical product of the new mode of approaching and dealing with the problem of intemperance and the retail sale of liquor. This article has the same spirit and method and is prophetic of the new era in temperance reform.

The perennial temperance question still awaits its solution, and there are still many voices and much confusion of mind. With many the temperance problem is indissolubly linked with religion; with others it is a question of politics; while the greatest encouragement in our day comes from the large and increasing number of those who regard it as a department of social economics, to be approached with neither religious nor political bias, but with the purely scientific temper, which searches for the facts and then seeks to determine their cause and, if necessary, their cure. It is the increased attention which is being given to the temperance problem by statesmen, scientists and economists which arouses much hope for the future. In France, in Norway, in Russia and in Switzerland the governments themselves have become actively interested in the liquor problem. It has been discovered that the economic and industrial life of a nation are involved; that it is not only a question of personal ethics, but of national preservation.

Certain facts have in these years been made clear. For one thing it has been demonstrated that the wisest form of permissive legislation is that of local option, by which each community is left to decide for itself whether or not it shall permit the sale of intoxicating liquors. The unwisdom of seeking to prohibit in one community what is desired by a majority of its inhabitants is as apparent as the injustice of imposing upon another community a traffic which is against the wishes of its citizens. It has come to be accepted as a sort of axiom that local option must be the basis of any successful system of temperance reform. Our Massachusetts law, which submits the question each year to every city and town, has worked well. And the progress of temperance education and sentiment can be seen from the fact that at the 1900 election no less than twelve cities out of twenty-eight and 121 towns out of 183 in this state formally banished the saloon from the community by popular vote.

Another fact which has been clearly proved is that no appreciable progress can be made in license communities so long as the conduct of the liquor traffic is left in the hands of private persons who operate it for personal prefit. The amount of the license imposed and the number of regulative laws adopted avail little to prevent abuse and excess so long as liquor dealers are left to purvey their wares for personal profit.

take the retail liquor business out of the hands of private dealers and to operate it, not for profit, but in the best interests of the community. All students of the liquor problem who do not begin with an a priori objection to any form of liquor business are agreed here. Various plans for the management of the liquor trade have been successfully operated. In Norway we have the company system; Russia and Switzerland are experimenting in government control. In Eugland the Bishop of Chester and other philanthropists have opened public refreshment houses of an improved sort, to be run in rivalry with the ordinary licensed houses; in America the method of state management has been tried with at least partial

The latest suggestion is that each community should operate its own liquor business. Thus far it must be said that the Norwegian method has shown the best results. And it is a matter of profound regret that the effort to inaugurate this system in Massachusetts was defeated some years ago. It represents the next step in scientific temperance reform. The saloon must be taken out of the hands of the private dealer and must not be operated for personal profit.

Another discovery which a scientific study of the problem has made is that there is a further cause for the popularity of the liquor saloon beyond the thirst for liquor; that the saloons often furnish the only place for social resort, good fellowship, recreation and amusement; that they make their appeal, not only to the appetite, but to the deeper craving for the gratification of the social instinct.

This important fact, now admitted by all observers with varying degrees of emphasis, suggests at once an hitherto unattempted method of combating the saloon. It is the method, not of destruction, but of fulfillment. It rests upon a distinction. The demand for alcohol and the demand for fellowship create the saloon. Very well, let us not unite these two demands, but carefully distinguish between them. The legitimatization of the liquor traffic shall mean no more than the retail distribution of liquors, under responsible management and careful supervision. It shall satisfy no other demand than that for the drink, and that only in moderation. Especially shall the demand for amusement and for the society of one's fellows be kept distinct from Our American saloons are vicious chiefly because they merge the two demands, so different in kind and in worth. When we insist upon separating the demand for fellowship from the demand for liquor we shall have dealt the liquor traffic a powerful blow. The patronage of the saloon will be at once visibly and permanently reduced.

That this is fact and not fiction the dispensaries"—as saloons of this type are well called-have already demonstrated. Norway and Sweden used to be the most drunken countries in Europe. Today, by substituting the dispensary

The only solution of the problem is to for the social saloen, they are the most sober. In South Carolina so apparent has been the decrease in drunkenness that prohibitionists are lessening their opposition to the state dispensary system. Indeed, this plan rests upon such evident and fundamental principles that one can safely predict the time when legislation reducing the saloon to its normal function of distributing liquors will be the rule in all enlightened countries.

The demand for recreation and fellowship will thus remain to be satisfied outside of, and apart from, the saloon. This branch of social science is already beginning to receive much attention, and certain facts have already come to light. The most fundamental work in thus providing for the free recreation of the people is seen to cousist in developing the resources of the personal life, in creating an interest in and a demand for what is best in life. Thus, education which fosters a love for literature and nature. which stimulates a real interest in the arts and trades, substitutes for the grosser allurements of the saloon other and finer interests. This is the value of the more educational of the labor unions, of public lectures and university extension, and of such institutions as the People's Institute and the Educational Alliance of New York, Temple College in Philadelphia, the Prospect Union in Cambridge and the Wells Memorial in Boston.

A working man was overheard, coming home after his day's work, talking with himself. He was saying, "I wonder what I will write about for my literature class tonight." There is the whole argument-lie was not wondering when he would have his next drink. Our public schools are a long way from doing their full duty. Do we realize that barely six per cent. of the girls and boys of this country receive any public school education after fourteen years of age? that they are left at this age with no permanent interests or training to meet life as they find it? Public trade schools as free as our high schools are a positive necessity, not only to increase our industrial capacity, but to educate our youth above the level of the saloon.

Of the more direct methods of providing for the recreation of the people, aside from the parks and places of public amusement, the coffee house, the gymnasium and the clubs are the most prominent. The first of these, which appears the laziest, is in reality the most difficult. The coffee-room has never yet been made to pay its way in America, and the danger is that it may degenerate into a loafing-room for incorrigibles, which the more respectable wage-earners will not care to enter. It is only by the most careful management that it can be made a really helpful center of recreation.

But where there is a gymnasium success is practically certain. It is remarkable that our cities are so innocent of public gymnasiums, when their cost is comparatively slight, their management so simple and their value so great. Boston has such gymnasiums owned by the of its money. Testimony is conclusive necessity which can easily be supplied. that they have had a marked influence Such a building, with stores on the ground in increasing sobriety.

Suitable club houses for the many fraand social clubs, which now meet so often service to the community.

city, and it has made no finer investment in or adjacent to the saloons, are another floor and the upper stories devoted solely to the housing of clubs, would pay a handternal orders, labor unions and political some profit and perform an incalculable

The separation of the demand for fellowship and amusement from the saloons and its legitimate satisfaction in other ways will lead us years hence into a higher order of social life, in which the demand for liquor will have a much less conspicuous position than it has today.

Is Man Immortal or Only Capable of Immortality

Opinions from Representative Scholars

Considerable interest has been excited over some of the positions taken by Dr. Parkhurst of New York in a series of sermons which he is now preaching on immortality. He argues, as does Dr. S. D. McConnell of Brooklyn in his recent book, that man is immortable rather than immortal. "Man as man considered in his separateness is not inherently immortal." This is not a new theory among Christian thinkers, but it has not been the generally accepted teaching of the church. In order to test whether or not it is growing, we have asked several men who have given special attention to the study of eschatology to express themselves on three points: whether Dr. Parkhurst's position is (1) Biblical, (2) philosophical, and (3) as to its practical effects. Their replies follow:

believe that they teach the endless existence of men as personal beings. They were made in the image of God and are represented as having lost by disobedience their normal life of fellowship with him, but not as having lost their personal existence. Their fullest life as religious beings can only be restored by faith in Christ. The arguments for "conditional immortality" drawn from the Bible do not satisfy my conscience as a student of that many sided volume. Their strength depends in a great measure upon a narrow interpretation of the words life and death.

2. The bearing of philosophy upon the question of immortality seems to me also favorable to the view that men, as spiritual beings, will continue to exist world without end. Their bodily existence after death is scarcely a tenet of philosophy, but I know of nothing in reason to forbid our belief in their having some kind of an organism after the dissolution of their present bodies.

3. As to the practical effect of rejecting the doctrine of personal immortality, it is only necessary to say that it evidently lowers our conception of human beings as a race, and to weaken the force of appeals drawn from the nature of man in favor of strenuous endeavors to meet the high claims of righteousness in the present life.

Newton Center, Mass. ALVAH HOVEY.

1. Biblically I should prefer to listen to the teachings of exegetical experts so far as they may derive from critical studies any new light upon that subject from the Scriptures. I reverence the silences of Revelation concerning the future life.

2. Philosophically I have expressed my reasons for the belief that immortality is an acquired power, or survival value, of human life in my book upon The Place of Death in Evolution, and more fully in the Lowell lectures just published, Through Science to Faith. It is another question which the evolutionary philosophy opens, whether after immortality has once been acquired in the development of life the capacity of it can be lost by any individuals of the race which has been raised to the immortal power of life. Upon this question, after some investigation, I am not yet prepared to express anything

more than a tentative opinion.

Whether a being who has inherited the natural power of a free, responsible, personal life can ever lose that capacity by continued degeneracy and persistent sin beyond th possibilities of divine regeneration under the conditions of a moral environment—this is one of the questions concerning the last things which may remain hidden from us alike in the silences of the Bible and amid the deeper shadows of natural revelation. We can only reason philosophically from the "For the wages of sin is death, but the free known processes of degeneration, or de-evogift of God is eternal life in Christ Jesus our

more thorough scientific study of retrogression in evolution than has as yet been made must be worked out both in biology and psychology before we can gain a sufficiently cle and sure line of scientific knowledge to justify the continuance of our reasoning into the far. dim future of God's eternal purpose

3. As to the practical effects of the view of immortality which has been suggested, this question may be admissible when the teacher or preacher must consider his practical relations to the minds with which he has immediately to deal. The principle of accommodation is a legitimate principle to be considered among others in the work of teaching. It runs through the Biblical teaching, and sometimes it may seem to be absent from the sermons of ardent and sincere youth fresh from new studies of divinity. But this inquiry should be ruled instantly and absolutely out of court in any theological investigation. It would be utterly unscientific to admit it, and very faithless even to think of it, when one is investigating any question of divinity.

The habit, growing out of our practical temperament, of keeping an eye out for possi-ble consequences, instead of having an eye single for the truth, has been a cause of confusion, needless controversy and theological unfruitfulness, as well as much uncharitableness, in the ecclesiastical history of New England. If a view is true, the God of truth alone is diviaely responsible for its consequences, and we can well leave the results of it to the divine responsibility for our world. If it proves after discussion not to be true, the humble and patient effort to find it out may also prove to be good. But always any unethical diversion of mind from the truth, in the unbelieving fear of consequences, seems to me to be necessarily as harmful as it is

New Haven, Ct. NEWMAN SMYTH.

As long ago as 1878 I published a book (now rs out of print) entitled Conditional Immortality, Plain Sermons on a Topic of Present Interest. The ground I took, and still hold, was that the nature of the future life and its awards has not been distinctly revealed, but that of the three possible beliefs, to wit, (a) everlasting suffering, (b) restorationism, and (c) eternal life through Christ alone, the last named should be accounted "the likeliest." Of all existing treatises on the subject Edward White's Life in Christ seems to me by far the most valuable, but if one desires to find the whole doctrine, as held and taught by "conditionalists," in a nutshell, the twenty-third verse of the sixth chapter of Romans perfectly meets the need: "For the wages of sin is death, but the free

1. My study of the Scriptures has led me to lution. My own study, thus far, of these proc- Lord." As to the dogmatic aspect of the subesses leaves me with the opinion that a much ject, the following paragraph from the book to which reference has been made will adequately explain my view:

"Before the bringing in of the gospel of the resurrection men had groped after the way of life, and even when they had found it scarcely realized how far it would carry them. Jesus came and said: 'I am the resurrection and the life: he that believeth in me, though he were dead, yet shall live; and whosoever liveth and believeth in me shall never die.' We bury our dead with these words upon our lips today, words of triumph, words of glad, sure confidence, but time was when there were no such words to say; time was when the ut-most that could be attained to was a dim, struggling hope as to the future of the souls which sleep.

"How wise the church has been in stating the positive side of this grand truth, and leaving the negative side undefined! The ancient creeds that have come down from primitive times, and which, by common consent, contain the marrow and pith of Christianity, say nothing at all about the nature and extent of penalty. They are content to leave vengeance with Him to whom vengeance belongeth; they let the curse alone, and what do ask us to confess our faith in is the blessing. 'I believe in the resurrection of the dead, and the life of the world to come.' I believe in the life everlasting.' the strong affirmations of the church catholic. Would that modern creed-makers had always shown themselves equally discreet!"

W. R. HUNTINGTON. Grace Church Rectory, New York.

Striking Utterances

The symbol of the age is not the cap and gown, but the steel rail .- President Thwing of Western Reserve College.

I like to think of our schools and colleges as power houses, centers from which there are going out men and women of power to bear their part—and bear it well—in the life of the world——Pres. Mary E. Woolley.

g a w h Q d cl

We [Episcopalians] have eighteen theological seminaries, and we can dispense with all of them save about three. Let us do this and then take into those institutions men who can be taught to become leaders and teachers to whole world .- Rev. S. D. McConnell, D. D.

Never since the authority of the mediæval church was broken, and certainly never since the period of modern criticism began, was the Bible so accredited, so confirmed, so vindicated in the eyes of scholarship and trust as the vehicle of the revelation of God .-R. F. Horton, D. D.

Christian Endeavor's Twentyfirst Birthday

BY JOHN F. COWAN, D. D.

One of the finest proofs that Christian Endeavor has not reached its majority before it is able to do the work of a man in helping men is to be found in the prayer meeting topic for Feb. 2, its twenty-first birthday. The humane work which Jesus mentioned in Matthew 25 is just the kind of work that has been increasingly abundant in Christian Endeavor circles, and that has given the Young People's Society a most agreeable flavor with those that insist on a practical Christianity. Read these instances and see how Christian Endeaver fulfills the twenty-fifth chapter of Matthew.

It is feeding the hungry. The Southenhay society of Exeter, Eng., has an "old people's" committee, that ekes out the scanty resources of a number of aged people with gifts of fish, meat, puddings, cake, jam, fruit, tea, raisins, etc. On their visits to the poor with Christmas baskets, the Oklahoma City Presbyterian Endeavorers found a poor woman and her children in need of more than a dinner. They raised money to pay her rent and furnish her a good supply of groceries. These samples from two continents might be multiplied many thousand fold.

It is giving drink to the thirsty. In the city of Cleveland alone the Endeavorers maintain, at an annual expense of almost \$1,000, twenty iced drinking fountains; in Hartford there is another; in Philadelphia two watering troughs for horses; and in San Diego and Los Angeles, Cal., a number of coffee clubs that prove practical substitutes for the saloon.

It is looking after the stranger. What a panacea for lonesomeness it must be for a Sunday guest at a hotel to receive, with his mail, a neat invitation to church, with a pretty button-hole bouquet accompanying it! That is the way more than one Endeavor Society does it. The New Jersey Union has a correspondence department that has kept track of more than seven hundred young people that have removed from their homes. Letters were sent to their destinations, and when they arrived they were greeted by callers with hearty handshakes in cities where they expected to find themselves strangers.

It is clothing the naked. One Junior Society in the suburbs of Boston invited a child from the slums to be its guest, gave it a delightful day in the woods and sent it home with an entire new wardrobe and a happy heart. That act has been duplicated hundreds of times. Quilts have been pieced, carpets put down, comfort bags made and barrels of clothing sent out.

It is visiting the sick. A volume would be needed to tell of the work of the visiting committees. An English society sent three poor children to the seaside for a week each. Two city unions have "fresh air" camps every summer, where thousands of slum children take their turns. All the patients in the Germantown, Pa., hospital have been provided with Testaments by the Germantown branch of the Philadelphia Union. More than 12,000 bouquets were distributed among the patients of the Cook County, Chicago, hosto stop telling these blessed deeds.

It is comforting the prisoners. Here are a few of the latest facts about Prison Endeavor in twenty-five state prisons. One of the seventy Prison Endeavorers in the Iowa State Prison is doing missionary work in the galleries, and has largely increased the membership of the society. Each one received a dainty new calendar with holiday greetings from the state Endeavor union. The prison commissioners of the Frankfort, Ky., prison recently expressed themselves in a most appreciative way of the helpfulness of the society. The warden of the Nashville, Tenn., prison recently told the Endeavor workers that the society in that prison had made the men much more tractable. Letters of greeting were placed at the plate of each prisoner at Eddyville, Ky., on Christmas morning. Among the Boer prisoners of war in Ceylon there are five Endeavor Societies with nearly a thousand members; and thus runs the story, almost without end.

One Way of Reaching Outsiders

Among the series of special services designed to quicken religious interest in Boston and vicinity those under the guidance of Rev. A. C. Dixon, D. D., the new pastor of Ruggles Street Baptist Church, have been prominent. Dr. Dixon brought to his new -in some respects a peculiar one on ac count of the relations and philanthropies of the late Mr. Ford-a wealth of experience in gospel work, gained in other large cities. He believes every pastor can be his own evangelist. His plan and his methods of publicity were decidedly unique. The results have been noteworthy.

Two preaching services have been held each week day except Saturday at some mill or factory at the noon lunch hour and in the evening a one hour service at his own church. with a vestry meeting fifteen minutes after for prayer and testimony. A leader for the singing and the chorus choir, with an occasional special singer, was all the help he

The meetings were thoroughly advertised. Signs were displayed in the street cars. hundred large posters were displayed by a local agency. A notice was placed among the amusement advertisements. Tracts and cards were prepared and ten special committees were appointed. One committee secured permission to hold services in the mills. Another visited saloons and distrib uted cards; another sought the best way of getting the subject before street car men.

One of the cards was worded as follows:

Are you a Christian? if not, come to the Ruggles Street Baptist Church at 7.30 any evening during January (except Saturday) and hear the question answere d by Amzi according to the Scriptures, "What do to be saved?" If you are a Chris must I do to be saved?" If you are a Christian, come and bring with you an unsaved The single purpose of these meetings is to win people to Christ.

Permission was secured at several mills and factories, and noon meetings were held, with one or two instances of awakened interest, if not of conversion. In one large factory the meetings were not allowed, but cess was given to the pay envelopes, in which were inclosed tracts and cards announcing the church services. The faces of some twenty men seen at the saloons when card were distributed were afterwards seen in the church, including the keeper of one of the saloons himself. Evening audiences

pital by Chicago Endeavorers. It is hard varied from 150 or 200 to a crowded house, and seemed to be mostly working people. That they came from suburbs as far away as Woburn and Everett, as well as from the immediate vicinage, was shown by an inquiry of the pastor. It was also ascertained on an other occasion that of those present that evening none had come as a result of seeing the advertisements in the daily press, but each of the other forms of publicity (posters, car signs, etc.), had reached several people. Dr. Dixon's addresses were informal, short, directed to the middle classes and with no high sounding phrases.

> At the vestry meeting after the preaching service a large number, varying from eight to eighteen each night, came forward, manifesting a desire to be Christians. The service on the last evening of the series included a baptism, and at the vestry meeting afterward thirty-two people were received into fellow-ship with the church. One of the conversions was a remarkable one. A member of a firm of grocers, having a license for selling bottled goods, came forward, talked earnestly with the pastor and announced his determination to lead a new life. He was counted a philanthropic man, but not an active Christian. Previous to his conversion his wife had presented a request for prayers in his behalf at the meetings. After thirty-three years in business he went to his firm and said, "Either we must give up selling liquor or I get out." The outcome was the announcement of his retirement from the firm, recently published in the daily press. F. W. D.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, FEB. 7

Mrs. R. W. Wallace presided, her topic be-Light and oil for the light." ing" Mrs. Mo-Loughlin gave a helpful bit of personal experience where by kind, persistent effort one woman was led to feel her responsibility for the light she had, and to increase her contributions twenty-fold.

Encouraging messages were given from several branches by Mrs. Richards of Taunton, from Old Colony, by Mrs. Cutler of Ware, from Worcester County, and by Miss Hulbert of Pittsfield, from Berkshire.

Reports from the foreign field referred especially to Central Turkey. Mrs. Christie at Tarsus and the workers at Aintab, Miss Pierce and Miss Foreman, enrolled eighty-seven girls in their school last year, of whom thirty-one were boarders. Sixteen were graduated in the last class. A new girl, coming with the outfit of a bed and an animal to ride, wearing a fez and dressed as a regular villager, shows how limited an equipment may make an introduction to the school possible.

Mrs. Trowbridge and her two daughters. Elizabeth and Isabel, all regular missionaries, preserve the family traditions for ability and efficiency, honoring their own name and that of the father and grandfather, Dr. Elias Riggs. Mrs. Fuller, too, is doing her part, and Dr. Hamilton, with her medical work, finds her hands more than full. Miss Trowbridge says, "The Christian workers in the hospital need to be truly Christian in all things, in daily life and work upright and true and full of self-forgetting love"; and as we read her account of the various patients and the treatment given, it seems to us that this need is well met in the Aintab Hospital.

Home Missionary Fund

FOR SENDING THE CONGREGATIONALIST TO FRONTIER WORKERS

A Friend, Sudbury, Mass	\$2.00
Mrs. H. A. Blake, Rochester, N. H	2.00
W. W., Bulgaria	2,00
Helper, Westfield, Mass	1.00

The Home and Its Outlook

An Irish Love Song

When, like the early rose, Eileen aroon! Beauty in childhood blows. Eileen aroon! When, like a diadem Buds blush around the stem. Which is the fairest gem? Eileen aroon!

Is it the laughing eve? Eileen aroon Is it the timid sigh? Eileen aroon! Is it the tender tone, Soft as the stringed harp's moan? O! it is truth alone, Eileen aroon!

When, like the rising day, Eileen aroon! Love sends his early ray, Eileen aroon! What makes his dawning glow Changeless through joy or woe? Only the constant know, Eileen groon!

I know a valley fair, Eileen aroon I knew a cottage there. Eileen aroon! Far in that valley's shade I knew a gentle maid. Flower of a hazel glade, Eileen aroon!

Who in the song so sweet? Eileen aroon! Who in the dance so fleet? Eileen aroon! Dear were her charms to me, Dearer her laughter free. Dearest her constancy. Eileen aroon!

Youth must with time decay. Eileen aroon! Beauty must fade away, Eileen aroon! Castles are sacked in war, Chieftains are scattered far, Truth is a fixed star. Eileen aroon!

-Gerald Griffin, 1803-1840.

Two friends were walking Big Houses and about a beautiful suburb of one of the great cities. As they passed a magnificent home, set in stately grounds, one of them remarked. thoughtfully: "Do you know, I think the persons most to be pitied in all this town are the Smiths. They ewn that beautiful house, fit residence for a prince, and they have more money than they know what to do with. Yet from one year's end to another the doors are never opened to welcome a friend, and Mrs. Smith and her sister spend all their time in doing the work of that great house, with the assistance of one small girl. As they never receive visitors themselves, so they never visit other people. The simple reason is that, while they have large goods, they have not large souls. They are not at ease in the presence of cultured people. When it was proposed that a visiting minister be cared for by them over Sunday, they accepted the suggestion only on one condition-that one of the deacons come along to entertain him! The thought of hav- to state what it does not owe were the

eight hours put both the host and hostess into a cold perspiration." The case, while extreme, is not solitary. Many little souls have moved into big houses. Men have gotten goods without getting character. They have found wealth, but they have not found ability to enjoy it aright. That was a wise father who said to his son, "Be as big a man as possible on the inside." What we are is not determined by the size of our house or of our bank account, but by our soul measurements.

Mountain Peaks is the only kind of work of Memory we despise," said Professor Griggs at one of his Boston lectures. "On the other hand, acts of personal service prompted by love are as mountain peaks in our memory." We had never thought of it before in this way, but how true it is! The child running to get father's slippers, the little personal ministries of mother and wife, the friend's devoted attention in sickness—these are cherished in our memory and the thought of them brings our loved ones near, even after they have passed on to the unseen

"Personal service for hire

world. Our hearts recall how lovingly grandmother or aunt mended our clothes or cooked our favorite dish, how patiently father or brother did our errands and looked after our comfort, and the homely acts are glorified. This same dear remembrance of an act of personal service must have dwelt in the hearts of the disciples as they thought of Him who had washed their feet-the Master who had not deemed himself too great for such ministry. For us as for them there is a tender meaning in his

words: "If I then, the Lord and the Mas-

ter, have washed your feet, ye also ought

to wash one another's feet."

Overcoming Obstacles The manner in which a person is affected by obstacles is a pretty good index of his character. If he is discouraged by difficulties, turned aside by dangers and overwhelmed by trials, then we do not give him credit for much strength of character. In his Life of the Bee, Maeterlinck tells us that "the master and classic of centemporary apiarian science" was a blind man. His name was François Huber. Although he became blind when very young, his entire life was devoted to the study of the bee-a study presenting so many difficulties that keen sight would seem to be indispensable. His triumph is one of the most remarkable stories on record, and cannot fail to be a help and inspiration to all who are familiar with his career. Knowing that he should never be able to see bee or honeycomb himself, he nevertheless set to work, with marvelous courage, to penetrate the secrets of the hive. Using the eyes of a faithful servant in place of those which had been darkened, he made investigations so thorough and arrived at conclusions so accurate that Maeterlinck says: "I will not enumerate all that apiarian science owes to Huber;

ing a stranger in the house for forty- briefer task." If a blind man could successfully study the bee, is there any obstacle that courage and patience may not surmount?

Fire Engines and Candles

BY LILY RICE POXCROPT

"Don't take a fire engine to put out a candle with!" says the proverb. Has it, by chance, a lesson for the modern mother?

Gladys rushes in from school, flushed, excited, intent on a permission. "O, mamma, can't I go out with a jack-o'lantern tonight? All the girls are going! Please-please'

The mother feels obliged to refuse. Gladys stamps. "I think you're just as mean as you can be!" She flings herself downstairs again to share the disappointment with the girls below. Her mother calls her back. "Wait, Gladys! Mother wants to talk to you. Don't you know, dear, that it's very, very wrong to speak to mother as you did just now? It makes mother feel as if you didn't love her. It hurts mother, dear"—and so on, and so on,

Now there is truth-just enough truth to do harm-in the mother's contention. Gladys was naughty; she did do wrong. But it was not the kind of wrong that her mother rebuked her for. Her fault was impatience, irritability, want of selfcontrol, rudeness. It was not deliberate impertinence, not at all deliberate disregard of her mother's love. The fire engine has been called in to put out a

Of course, Gladys must not be allowed to go on calling her mother "as mean as she can be." But she can be checked by milder methods. Children pick up phrases and gestures from other children, and use them without appreciating their force. It is an unfortunate and unpleasant habit-like the habit their college brothers and sisters have of using the slang of hoodlums and hoboes-but it hasn't any deep moral significance, and

Children do have faults that need such rebukes as Gladys's mother gave her. It is serious when such faults show themselves—a matter that calls for thought and prayer and a quiet hour for the talk that must be given, not a matter to be taken up at the sewing machine, between school and luncheon. One runs heavy risks who wastes on trifles the appeals that should be kept for times like these. A mother's love, a mother's grief of heart-those are brave words to conjure with. We can drive out the little everyday imps with lesser spells. The fire engine is too costly to put out our bedtime candles with.

An over-strong stimulus reacts. Children grow callous if they hear these strenuous appeals too often. The moral sensitiveness is impaired. The fibers of affection are weakened. The candle has been put out, perhaps, but the damage by water is not covered by insurance.

But are we to close our eyes to the

15 February 1902

They must, indeed. But we must remember that they do not see its importance as we do. It is a mercy that they do not. Childhood would not be childhood if they did. It is their faults we have to reprove, not the logical consequences of their faults. It is we, not they, who should be sobered by the possibilities of danger which the smallest misdoing holds. Often it is by the example of a steadier, sunnier temper of our own that we should help them rather than by reiterated rebuke. True, the little candle might flame up and set the house afire, and we might have to call the big engine. But while it just smokes and sputters let us blow it out with a gentle puff.

Obstacles in Domestic Science Investigations

Which is cheaper, food prepared at home or food prepared outside? is a question which the Boston Branch of the Association of Collegiate Alumnæ recently tried to answer through the investigation of its fellow at the School of Housekeeping. The publication which appeared this fall, embodying the results of this investigation, was well received by press and public, but the problem is not yet solved. "In considering the possibility of substituting food cooked out of the house for food prepared at home," writes a member of the association, "the committee recognizes two serious obstacles: first, added expense, and, second, diversity of standards or, rather, such lack of standards that different familles will not accept the same food as good. Of the two, the second is the more se-rious obstacle." Accordingly, a part of the rious obstacle." fellowship work for this year is to be an investigation and comparison of present standards in regard to food.

The association also prepared and sent out, as an aid in its work, two sets of questions for employers to fill out: "Is it possible to hire a part of the housework done by persons living outside the house?" and "Can the household employee be made to desire training for herself?" Five thousand copies of these questions were sent to seventy-nine women's clubs in Massachusetts, representing a total membership of 13,572 women, and to 500 members of the Domestic Reform League. Two hundred and ten answers were

This negative result is startling in its significance. It cannot be believed that women in general are not interested in domestic service and topics connected with the home. It is evident, however, that the value of careful scientific investigation is ignored by the average housekeeper. She has not yet recognized the social law that her family cannot exist to itself alone, that her home is only a single cell in a highly complex social organism, and can act only in relation to the whole. She demands immediate and specific remedies for her special grievances. She does not comprehend the vital fact that the only lasting remedies for her individual grievances are measures which affect the situation as a whole, and that careful investigation of facts as they are is a first and practical step toward remedies of reconstruction. It must be frankly admitted that the filling out of question blanks and tables is drudgery unless one looks be-yond to the meaning of the whole, and in caring for the spirit of the law is willing to spell out the letter.

For the Children

Seeing God

It is dark, the night is come, And the world is hushed and dumb; Sleep, my darling; God is here!— Shall I see Him, mother dear?

It is day, the sun is bright, And the world is laid in light; Wake, my darling, God is here!— Shall I see Him, mother dear?

Not the day's awakening light, Babe, can show thee God aright; Not the dark, that brings thee sleep, Him can from my darling keep.

Day and night are His, to fill; We are His, to do His will; Do His will, and, never fear, Thou shalt see Him, baby dear.

-W. B. Rand.

Dod and Pussikin on the Ice

BY REV. CHARLES E. PERKINS

Among the gifts that Santa Claus brought to Dod at Christmas was a pair of skates. To Pussikin, being too small for skates, he had brought a handsome sled, bearing on its top in fancy letters the name "Reindeer." But several weeks passed before either skates or sled found opportunity for exercise. Iowa winters are subject to strange moods of forgetfulness. January was a mild, sunshiny month, varied with thunderstorms, with abundance of mud, but no snow, and, of course, not a bit of ice in the river.

Dod was very proud of his skates. He would take them out of their box, where he kept them rolled in soft, flannel cloth, clamp them onto his boots and admire them. Then with a sigh he would take them off, and, after rubbing any stray speck of dust from their shining surfaces, would put them away again. Pussikin, sitting on her pretty sled and watching her brother, sympathized with him all the more keenly, because she herself was longing so for a chance to try her sled.

"Papa, isn't it ever going to freeze up again?" Dod asked one evening, when the family was all assembled in the sitting-room.

"An' won't there ever be any more snow this winter, a tall?" chimed in Pussikin.

"I shouldn't be surprised if it froze tonight," answered her papa.

That very evening, sure enough, there came a change, and morning found the mercury at zero and the ground frozen hard. For a week extreme cold weather held without interruption. By Saturday the ice in the river was ten inches thick and as smooth as glass. Dod was able at last to try his new skates. Michael was to go along, taking Pussikin and her sled, for although the ground was bare of snow Dod promised her a sleigh ride on the ice.

"When I get on my skates, you know, Pussikin, I'll just take the sled-rope in my hand and away we'll go skimming over the ice like the wind."

"That'll be just splendid, Dod," said his little sister, delightedly. "An' it'll be most as nice to see you skatin' all over the river as it would be to skate myself." Prince was of the party, of course. Catch him to stay behind when the children were going anywhere, any day but a school day! He barked and frisked, and was so full of play he could hardly contain himself. Arrived at the river Pussikin sat on her sled and Michael pulled her about while Dod was putting on his skates.

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"That's right, Michael," Dod had said, "you draw her 'round till I get ready, an' then I'll give her such a ride as she never had."

Michael laughed to himself, but only said, "All right."

"Here I come, Pussikin, watch out." This was the confident way in which Dod announced his start, having his skates firmly fixed on his feet. Pussikin, drawn by Michael, was a few yards away. Both turned, Pussikin calling out:

"All ready, Dod; come on. I guess Michael's gettin' tired of pullin' me."

But when she looked at Dod he didn't seem to be "coming on" very rapidly. By a series of remarkable efforts he had succeeded in getting on his feet, but the beautiful gliding strides he had been making in imagination had given place to the sober reality of wobbling knees and shaking ankles, and a wild fear of moving either foot for fear of falling.

"Come ahead," called Scotty Pierce.
"What ye waitin' for, Dod, old boy?"
And Scotty and Teddy came sailing up to
the novice, bending gracefully this way
and that, whirling, and cutting pigeon
wings and figures of eight.

wings and figures of eight.

Dod glanced up. "It looks easy," he said to himself. But the slight movement of ralsing his head unbalanced his body, out went both feet, then a pair of new skates gleamed in the air, and Master Dod found himself lying on the ice, gazing up at the clouds.

How the boys laughed! "I don't care," said good-natured Dod, inclined to be a little put out by being made so much fun of. "Maybe you didn't do so much better yourselves when you first began."

better yourselves when you first began."
"I'll bet they didn't." This from Michael, who came to the rescue. "Here,
Dod, you want somebody to stiddy ye a
little at first. Ketch hold of me."

Dod had got tremblingly on his feet

"Did it hurt you, Dod?" sympathizingly asked his sister.

The tears stood in the boy's eyes from the tremendous bump, but he answered, stoutly, "No, I'm all right."

He clutched Michael's proffered hands eagerly, and tried again. "I wish I'd brought my skates," said Michael; "I could 'a' helped you like something then. But hold tight to me, and shove out your right foot." Dod obeyed, but he thought his right foot would go clear across the river before it stopped. He would have gone down ignominiously again but for Michael's sustaining grasp.

Before it was time to go home Dod had so far gained control of himself as to slide along with moderate steadiness, and to take an occasional stroke with one foot. He had also learned a lesson in overconfidence. When the next Saturday came he was ready and eager for a second trial on the ice.

Pussikin went, as before, and Prince, Prince! In with ye. Fetch her out! rith Michael for companion and instruc- Quick, boy, quick!" said Michael, pointwith Michael for companion and instructor. This time Michael had his own skates. He divided his attention between the children, now taking Pussikin for a swift ride up and down and across the river, now coaching her brother patiently and skillfully, while Pussikin sat on her sled, with Prince bounding joyfully near.

During the last week the ice-cutters had been at work on the river near the skating ground. This open space had frozen over promptly, but the ice was light and the skaters were supposed not to go near it.

In the crowd on the ice were other small children besides Pussikin, some with sleds and some with only the soles of their shoes to slide on. One of the latter, Mattie Nichols, looked with admiring eyes on Pussikin's sled. Pussikin noticed her wistful looks and asked if she wouldn't like to take the sled a little while. Mattie eagerly accepted, and her brother Sam said he would give his little sister a ride. The delighted girl was soon skimming over the ice at the heels of her swift-skating brother, who, wishing to be less impeded by the crowd, started for a little trip up the river. He was skating very fast and bearing directly for that part of the stream from which the ice had been taken, intending, of course, to turn before he reached it and give it a wide berth, when his skate struck a piece of shingle that lay on the ice, and the next instant he was thrown violently down, striking hard on the back of his head. The sled, under strong headway, freed from his guiding hand, sped straight as an arrow for the thin ice. Sam saw nothing. His fall had left him unconscious.

Mattie failed to realize her danger until the sled was at the edge of the thin ice. Then indeed she uttered a shriek of terror that startled every skater on the river. But before the echo of her scream had died away she was far out on the perilous place. The momentum of the sled was so great that it ran eight or ten yards before breaking through. Then Mattie was struggling in the water, trying vainly to keep herself up by clutching at the ice, which broke the instant she laid her hands on it.

Again and again her shriek of mortal fright rang out, calling the crowd of skaters to her rescue, but when they reached the place they were powerless. Precious seconds were wasted in debate as to what means to take to get the child out. Meantime Mattie, chilled by the freezing water. her hands and face cut by the sharp edges of the knife-like ice, and strangling with the water she had swallowed when she first plunged in, was almost exhausted.

Michael had been teaching Dod how to stop himself by turning his skate sidewise, when Mattie's first agonized cry sounded over the ice. He turned and struck out with such strides as only the most expert skaters are masters of for the point from whence the shrieks came.

Prince," he cried; "here old dog, come with me."

Prince was off on the instant, expecting another fine chase over the ice. Just as Michael reached the scene, Mattie threw up her hands, uttered her last despairing cry, and began to sink.

"Prince, go after her! Go get her, ful whom you blame .- Gosse.

ing to the sinking child and slapping his hands for emphasis.

The intelligent dog mastered the situation and the need. Rushing out on the treacherous surface, which bore him as it had borne the sled at first, because of the swiftness of his movements, he leaped forward when he was within four or five feet of the child, who had just disappeared beneath the surface, plunged his head down, and an instant later raised the child out of the water by his strong jaws. He tried to climb on the ice with his burden, but it broke wherever his paws struck it.

"Come on," called Michael to him, en-couragingly. "Come right along, old Prince. Break the ice and come on; hurry up now. Good dog, come."

And so he continued calling and cheering the noble creature, who realized in a moment that he must make his way by breaking the ice to reach the place where Michael was standing. He held his load bravely up, blowing the water out of his mouth and nose, and came on. In a very short time, though it seemed long to the spectators, he was at the edge of the thick ice, and Michael had lifted the drowning girl from his tired jaws with one hand and dragged him up with the other.

Michael skated towards the shore and then ran with his burden to the nearest house. He entered without knocking, laid the child on the carpeted floor, and began working over her to expel the water from her stomach, before he uttered a word. Then to Mrs. Rohan, the astonished woman of the house, he explained that the child was nearly drowned. As quick as the case was comprehended, Mrs. Rohan removed the child's clothes, rubbed her dry and wrapped her in a blanket.

"She's comin' to," said Michael. "Now git some camphor or peppermint, or some. thin', an' I'll lay her on the lounge.'

Soon the doctor, whom some one had summoned, was lending the aid of his skill in the work of restoration. Seeing that Mattie was in good hands now, Michael started for the ice again, to look after his charges. On the way he met

Sam Nichols running towards the house. "Is she alive?" asked Sam, his voice

full of agony. "Yes, an' comin' round all O. K., I guess," answered Michael, hurrying on.

Arrived at the ice he found Dod and Passikin waiting obediently where he had told them, Prince keeping guard by them in his wet coat, which on an average of once a minute or so he had been shaking, flirting the water over the children by the action. Dod had his skates

"That's right, Dod," said Michael. "I guess we've had enough of the ice for today.

On their way home they met the doc-"She's doing well," he said, in answer to Michael's question, "and I hope will not be sick. I'm going after my buggy to carry her home. But I say, that's a brave and smart dog," continued the doctor. "I wouldn't mind having such an animal myself,"

Never mind whom you praise, but be care-

Closet and Altar

AT THE BEGINNING OF LENT

Return unto Me and I will return unto you, saith the Lord of Hosts.

Lord, where thy mansions fair may be Hast thou a little room for me, Whose restless feet these many days By dark, forbidden paths have trod, And, wandering in uncertain ways Have missed the way that leads to God? Lord, is there any room for me, Who, sorrowing, would return to thee? -Mary E. Bradley.

Repentance is more than a human resolve, more than a turning from sin, more than a turning toward God; it is a response to God, the climax of a state of mind in which God seeks us ere we seek him. . . . Never have you reflected over a discreditable past, an unsatisfactory present, or a disquieted future, but God has been present in your pensiveness. Every feeblest wish within yourself for better things, for nobler life, was and is the work of that Spirit who helpeth our infirmities. . . . You are not alone in the struggle, and never were; you may have a distrust for your own state of mind; there is no need to have, for God made it; let the climax of your inward striving be, "I will arise, and go to my Father." Or if faith and will be feeble, then rest upon the beautiful words of him who spake as never man spake: "I am the good Shepherd; the good Shepherd giveth his life for the sheep."—R. J.Campbell.

Man can destroy himself, but life and holiness can only come from another and a higher than himself. While it takes only one to do evil, it takes two to do good .- Augustus H. Strong.

Heal our wounds; our strength renew; On our dryness pour Thy dew: Wash the stains of guilt away Bend the stubborn heart and will; Melt the frozen, warm the chill: Guide the steps that go astray. -Tr. by E. Caswall.

Perfection is not sinlessness, but the loyalty of the soul by faith to Christ when all is said and done. The final judgment is not whether we have at every moment stood, but whether, having done all, we stand-stand at the end, stand as whole.-P. T. Forsyth.

Mighty Jehovah, merciful and gracious, long-suffering and abundant in goodness and truth, we humble our-selves before Thy holy majesty, ac-knowledging the manifold transgressions of our lives and the evil of our hearts in departing from Thee; and, we beseech Thee, visit us not with Thy just indignation, but in Thy fatherly compassion work in us deep repentance. And grant that we who now might be justly afflicted, and are bowed down before Thee, confessing our sins, may be refreshed with Thy forgiveness and lifted up in the joy of Thy strong salvation; through Jesus Christ, the Lamb of God, the Sacrifice of all men, who is enthroned in power and glory with Thee, O Father and the Holy Spirit—one everliving God. Amen.

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The Conversation Corner

contrast to that of last week-a rural scene and a rural boy in New Hampshire changed to an exciting bearpit in a European city. Here is the letter which our new member writes about it. I wish she had made it longer.

Dear Mr. Martin: I am nine years old and would like to be a Cornerer. I live in Portland, Maine, but am in Berlin, Germany, for the winter, to learn German. I am going to send you a picture of some bears that we saw while we were in Bern. We were in Bern two weeks. One day a drunken man leaned over the rail and fell into the pit, and the bears tore him to pieces and ate him up. This is a picture of the bears begging for carrots. We used to go and see them and throw carrots to them. They would fight for the carrots and grow at each other. My grandpa sends us the Congregationalist every week.

Berlin, Germany.

AUDREY T.

The story makes us think of Daniel cast into the den of lions. But Daniel was very different from this man mentioned in the letter, for he drank water in place of wine. If the man in Bern had imitated the man in Babylon he certainly would not have fallen into the den of bears and been torn in pieces by them!

The Cornerers know, of course, that although Audrey wrote from Berlin the Bern of the bears is the capital of Switzerland. It is indeed a bear-city. I did not learn German, like Audrey, when I was nine years old, but I am sure that Bern is named from Bären, the plural of bar, German for bear, and I have read (as you may do also, by turning to books of travel) that the "bar" is the traditional and special favorite of the Bernese. His picture adorns the arms of the city, and is seen everywhereon sign-posts, fountains and coins. When the cathedral clock strikes, a procession of bears comes marching out in view of all the people. The children's toys are all bears, one set of toys showing a bear school, and a big Bruin as the schoolmaster, with rod and spectacles. For centuries live bears have been maintained at the public expense, so that the little Berneses can see bears to their hearts' content! Audrey did not give me her Berlin address, but I hope she will see this in her "Grandpa's Congregationalist and write us again, describing other strange things which she sees in a foreign land.

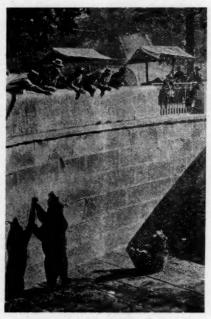
And now we have another contrastfrom the ancient and populous cities of Europe to a new American territory, recently occupied by Indians and perhaps by wild beasts. What a wide world our Corner represents!

Dear Mr. Martin: About two weeks ago my mamma and I came to Anadarko. My papa is treasurer of this county, and I have papa is treasurer of this county, and I have to stay with him in the court house, because our new house is not done yet. Anadarko is the county seat of Caddo County, in the new country that was opened up last August. There is a nice river that runs close to the town, with pretty falls in it, and I am going bathing and swimming there next summer. My papa and mamma and big brother and size r will go out in the buggy, and I will ride will go out in the buggy, and I will ride Bay, the horse we used to have on the old Bay, the horse we used to have on the farm. I am seven years old, and would like to be a Cornerer. Won't you write me a letter about your cat? I've just begun to read

UR picture this week is quite in the Conversation Corner, and don't know contrast to that of last week—a about your cats. Your little friend, Anadarko, Oklahoma. WILLARD C.

> O dear! how can we introduce those cats again? "Kitty Clover" and "the General" were the favorite Corner cats for many years, but Kitty Clover is dead and gone, and the General is sick and gone, and we are saying as little as possible about the cat race at present. Yes, I will write you a private letter! Please write us again about life in that new territory, and perhaps send us some pictures. Do you see any Indians, or bears, or other wild animals?

> And now, as if to emphasize still more the bounds of our "schmall Corner," as Pomiuk used to say, the postman brings us letters from London, from Pomiuk's hospital nurse at Margate on the historic Isle of Thanet (on the east coast of England, where our remote Anglian ancestors



first landed, as also afterward Augustine, the first Christian missionary to Angleland), and from the Micronesian Islands, the date in this last case being fully three months ago. But I have only room to quote from letters about our new ward in another far country.

Dear Mr. Martin: My papa has just sold four of my plants for \$1, and I have taken part of it to pay for my Junior C. E. badge, and I send — cents to help pay for the support of a blind child in India. I am a lineal descendant of Hannah Dustin, and my g. g. grandpa was captain in the Mass. Bay Colony. My ancestry can be traced back to William the Conqueror.

Lebanon, N. H. OSCAB B.

Try to be Oscar the Conqueror!

Dear Mr. Martin: My S. S. class of boys had in their missionary bank at the end of the year \$2.70, which we would like to send for the blind children in India, if the Conver-sation Corner has such a fund.

Gomer, O. Yes, it has!

. I will slip in a -- cent piece for that blind girl. Westboro, Mass.

(For the Old Folks)

"THE WAITING"

The request (Jan. 18) for certain lines for an invalid lady in New Jersey was answered immediately by several copies of Whittier's poem, beginning,

> I wait and watch; before my eyes Methinks the night grows thin and I wait and watch the eastern skies To see the golden spears arise Beneath the oriflamme of day!

A letter, just now received, says that the invalid waits no longer; she has entered the city where there is no nightbut not until she had received the poem she had wished.

"SHUT IN"

This poem was asked for Dec. 14, and sent in numerous copies. I have waited to learn its author. Rev. D. W. Waldron, who obtained it several years ago from a patient in a hospital, and circulated thousands of printed copies, did not know. The Tract Society leastet gives no name. From a lady in Worcester I learned that it was written by Miss Mary Carswell, who resides in the State of New York, and a letter to her brings reply just as this goes to press. She says that she has been an invalid since she was eighteen years old, and for twenty-three years has lain bolstered up in a bed or chair. For several years she was unable to speak, but now rejoices in a voice, with which to praise God. These facts give additional meaning to the lines, which are copied again for the many shut in readers of this column

Shut in, shut in from the ceaseless din Of the restless world, and its want and sin; Shut in from the turmoil, care and strife, And all the wearisome round of life.

Shut in with the tears that are spent in vain, With the dull companionship of pain; Shut in with the changeless days and hours, And the bitter knowledge of falling powers.

Shut in with dreams of the days gone by, With buried joys that were born to die; Shut in with hopes that have lost their zest, And leave but a longing after rest.

Shut in with a trio of angels sweet, Patience and Grace all pain to meet, With Faith that can stand and suffer and wait, And lean on the promises strong and great.

Shut in with Christ! O wonderful thought! Shut in with the peace his sufferings brought; Shut in with the love that wields the rod, O company blest-shut in with God!

"DO THEY MISS ME AT HOME

A lady asks the author of this song. and where it may be found. In "The Lost Ring and other poems" of Mrs. Caroline Atherton Mason (Houghton, Mifflin & Co., 1892), a book which has just now happened to come to me from a sister of the poetess. Reference was made to this lady last summer as the author of the lines, "Whichever way the wind doth blow." She was a native of Marblehead, and died in Fitchburg in 1890.

Do they miss me at home, do they miss me? 'Twould be an assurance most dear To know that this moment some loved one Were saying, "O, were she but here!"
To know that the group at the fireside
Were thinking of me as I roam—
O yes, 'twould be joy beyond measure,
To know that they missed me at home!



The Campaign of Testimony*

VIII. Opposition from a New Quarter

By PROF. E. I. BOSWORTH

6: 1-6. There were in Jerusalem both natives of Palestine, called "Hebrews," who spoke the Aramaic vernacular (sometimes called Hebrew, Acts 21: 40), and foreign born Jews, who spoke only Greek. Both these classes were represented among the Nazarenes. In the confusion incident to rapid growth and imperfect organization [6: 1], the foreign born Jews came to feel that some of their poor were not being adequately looked after, and a relief board was consequently organized. One of its members, Stephen, proved to be not only a man of affairs, but effective in public speech [6: 10]. He was probably himself a foreign born Jew, for it was in certain synagogues of the Greek-speaking Jews that he seems to have presented the Nazarene argument [6: 9]. He also, like Peter, was able to perform "miracles," that are described as exhibitions of compassionate power and that probably consisted in curing the sick.

2. The new opposition. For a time Gamaliel's laissez faire policy [5: 34-40] was faithfully followed by the Sadducees, but the Nazarene movement failed to die out. It spread with remarkable rapidity through the city and even large numbers of the ordinary priests, who, during the leisure hours when they were off duty, had exceedingly favorable and frequent opportunities to attend the Nazarene meetings in Solomon's Porch, began to join the Nazarenes [6: 7]. This must have been very exasperating to the Sadducean chief priests!

The next outbreak against the Nazarenes, however, originated, not among the chief priests, as before, but in the synagogues of the foreign born Jews. The Talmud states (perhaps unreliably) that there were 480 synagogues in Jerusalem, and Jews who for any reason were naturally classed together seem to have attended synagogues by themselves. In a synagogue of "freedmen" ("Libertines"), that is, of Jews who had been slaves but were now manumitted, or the descendants of such, and who had come from northern Africa and western Asia (or are there more probably two, three or even five synagogues mentioned here?) angry voices rang out against the new witness [6: 9]. Perhaps among the "Cilicians" young Rabbi Saul might have been found listening to, or participating in, these synagogue debates.

3. The charge against Stephen. Finding themselves unequal to Stephen in debate, they had resort to force and strategy. They worked up distorted testimony and induced the authorities to arrest him and bring him before the Sanhedrin to be put on trial for his life.

The complaint that they lodged against him was one calculated to set the city in an uproar, and unite all classes against him [6: 12]. It is stated in two forms. The first is the general charge that he was guilty of blasphemy against God and Moses [6: 11]; the second is the more

1. A new witness is introduced in Acts specific accusation that he was continually ranting and boasting that the recently executed blasphemer [Mark 14: 64], Jesus, would reappear to destroy the sacred temple, and to abrogate the holy, unchangeable enactments of the Mosaic law [6: 13, 14]. This charge of anarchism outraged the Pharisaic devotees of the law. alarmed the Sadducean custodians of the temple, and inflamed the populace (hitherto friendly to the Nazarenes, Acts 2: 47; 4: 21; 5: 13), whose pride was the beautiful temple. Altogether the peril was by far the most serious that had yet confronted the Nazarenes.

4. Stephen's real position. Stephen's real views have to be gleaned from his long defense in chapter 7. He made it evident by his appreciative review of Jewish history that he was no blatant blasphemer, but that he reverenced God, Moses and Jewish institutions (see especially 7: 2, 22, 30-37, 44). In this fundamental particular his accusers were

false witnesses [6: 11, 13].

There must have been, however, something in Stephen's position that his enemies could seize upon and distort into a charge against him. Is it possible to ascertain what this was? The Sanhedrin had tried to convict Jesus of having threatened to do violence to the temple [Mark 14: 57-59; 15: 29], and Stephen must have known that Jesus had himself predicted the overthrow of the temple. The discourse of Jesus that has come down to us in the thirteenth chapter of Mark must have been orally current among the Nazarenes, and must have led them confidently to expect that the destruction of the temple would be a feature of the Messianic judgment [Mark 13: 2], though doubtless they said little or nothing in public of this expectation. Most of them probably believed that Jesus would build another and better temple [cf. Mark 14: 58], but Stephen, in advance of the main body of Nazarenes, seems to have reached the conclusion that there never would be another. In his defense he emphasizes the fact that a temple is not essential to true worship. God had been worshiped by their ancestors in Mesopotamia, Egypt, Midian, the wilderness, and Mt. Sinai without a temple. Even David worshiped without one. Solomon finally built one, but God, through his prophet, protested that it was unnecessary [7: 48-50]. The abolition of the temple would of necessity involve the abrogation of at least so much of the Mosaic legislation as was concerned with the temple ritual. It was, then, true that Stephen expected Jesus to destroy the temple and abrogate the temple ritual. He believed that so long as the temple stood its ordinances were to be scrupulously observed, for it is not present laxity that is charged against him, but an expectation of future change [6: 14]. While the temple was still standing he would have been shocked at such language as Paul later used in 1 Cor. 9: 20, 21; Gal. 5: 6; Rom. 10: 4, but he was beginning to branch off on a path that led to Paul's position.

The attitude of Stephen's opponents

gives an opportunity to discuss the nature of prejudice, the conditions of its development, and its consequences.

For Endeavorers

PRAVER MEETING

BY REV. H. A. BRIDGM.

Topic, Feb. 23-March 1. Obedience. 1 Sam.

15: 22, 23; 1 Kings 3: 14; Rev. 22: 14. If there is one thing on which the Bible, from Genesis to Revelation, insists, it is obedience. Prophets like Samuel and Micah deal rigorously with those who think that religion means chiefly the bringing of bullocks and goats to the altar. How their discerning souls would loathe the ecclesiastical millinery of today! Jesus Christ in his turn sought to hammer the idea into men's brains that the occupancy of a front seat in church, or the enrollment of one's name high upon the list of contributors to some charity, or mere adulation of the person of Christ counts for little in comparison with a steadfast and determined purpose to do the things he wants done, in season and out of season.

It is at this point that pure and undefiled religion always clashes with many of the na-tive instincts of man. We would all rather do a great many other things than to yield prompt and complete obedience to some higher power. It does not cut athwart our own ambitions half so much to profess adherence to a creed or to "say" our prayers, or to cultivate a certain emotional attitude toward religion, or perhaps to speak glibly and frequently in meetings. But sooner or later the issue must be fought out between our own selfish tendencies and our disposition to go half way on the one hand, and God's clear, sharp, imperative, "repent, submit your will, swing your life purposes in line with my plans for you."

Fortunately, our lives are so ordered by a kind Providence that the obedient spirit may be fostered in us almost from our cradle. What are the long, slow, apparently aimless years of childhood for, unless to teach one to vield his wishes and his judgment to the superior knowledge of the parents? school for, from the kindergarten to the university, unless to discipline us into something like soldierly obedience? There is nothing which we, in maturer years, are more thankful for than the fact that we had to submit to such supervision, and, on the whole, we love most those parents and guardians and teachers who made us mind.

The really obedient boy or girl has to obey a great many times when he cannot completely understand the reason. Indeed, he has never completely mastered the art of obedience who has not on more than one occasion yielded his own desires without understanding completely why he had to do so. Wellington was once approached by one of his subordinates who was disposed to argue that the directions given him were impossible to execute. The Iron Duke made this suggestive rejoinder: "Sir, I did not ask your opinion, I gave you my orders." who follows Jesus Christ sometimes has to engage in what may seem to him a desperate undertaking, relying entirely on the judgment of his Captain.

It is not a question of obedience versus disobedience. Paul says something about being servants of sin and of unrighteousness. You do not escape the obligation to obey some superior force when you turn your back upon the precepts of Jesus Christ. The devil is the hardest taskmaster in this universe, and the more a man gives rein to his lower impulses the more imperative they become and his life is just a slave's life. O, how much better to be under the dominion of him whom Cromwell and his Roundheads called King

^{*}The Sunday School Lesson for Feb. 23. Text, ets 6: 7-15. International Lesson, The Arrest Acts 6: 7-15.

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15 February 1902

The Literature of the Day

The Bishop Stubbs Library

William Stubbs, whose impressive face looks out from the just published volume of his Addresses, was Bishop of Chester, then of Oxford, and also professor of history in Oxford University. For more than thirty years he has been a leading authority on the constitutional history of England.

Soon after his decease, which occurred April 22, 1901, his library was offered for sale in its entirety, in case a purchaser should come forward before Oct. 1. The opportunity was improved by the Congregational Library (the greater part of the cost being met by what remained of the Stickney bequest), and before the close of 1901 the collection was transferred to Boston in excellent condition.

The two main currents of the bishop's life work, religious and historical, had brought down valuable deposits, which now enrich the two corresponding, and chief, branches of the Congregational Library. On the religious side we may specify the Sacred Books of the East (39 vols.), some fine copies of the Scriptures in English and other versions, together with a large number of liturgies. In philology we find, among other important works, the great Murray Dictionary (5 vols., all thus far published), Monier Williams's Sanscrit Dictionary, Mills's Gathas, Baly's Eur-Aryan Roots; in general literature, Pinkerton's Collection of Voyages (17 vols.), Skeat's editions of Chaucer, Gower and Langland (10 vols.), and many Greek and Latin classics. The chief interest, however, is historical. Belonging to both religion and history are some 500 volumes of ecclesiastical literature. On the secular side, there are represented in some form most of the original sources of English history, and partment will be reviewed editorially later. nearly all modern works in that department, besides many in the closely related department of law.

The invaluable series of Historical MSS. Reports (60 vols.), the Calendars of State Papers (36 vols.), Rymer's Foedera (22 vols.), the publications of the Record Commission (about 250 vols.), of the Selden Society (12 vols.), the Camden Society (68 vols.), the Surtees Society (102 vols.)—these are some of the treasures now made accessible to historical students here. It contains nothing for the curiosity seeker, but is the working library of a working scholar, and numbers in all about 5,600 volumes.

The Expansion of the Religious Sentiment

Dr. Jastrow's book * is all that his learning, experience and intellectually honest style would lead us to expect. No recent work so well illustrates the present high grade reached by the science of religion and the spreading interest in the study. The chief aim of the book seems to be in its own words, "propagandism of the study." It is designed to remove prejudices as to the scope and purpose of

this field of work, and to make new advocates and investigators. It is a plea for the establishment of college courses and the aid of museums. Therefore the treatise is popular rather than philosophical.

The first chapter outlines the attitude toward the study, from the stage of indifference through that of intolerance to the present sympathetic and historical point of view. It places side by side as leaders of our generation Max Müller, the linguistic student, Tiele, Réville, the philosophical students, and Renan, the psychological expert.

Professor Jastrow makes his strongest argument in his chapter on the origin of religion. The source must lie deeper than the current animistic or ghost theories would assert. Tylor and Spencer are conclusively answered. Nature worship and ancestor worship are only symptoms. The origin of religion is in a sentiment of the relation to the infinite. This sentiment remains the same through all the ages, like an unchanging river course, although swollen by streams from various directions. The author shows the complexity of religion as it finds its content in ethics, philosophy, mythology, psychology, art and history, but makes it very plain that the single sentiment or emotion is the permanent element. Thus after the wide sweep of the volume, covering all the religions of the world, this distinction between the religious instinct and the ethical and scientific opinions of the different centuries and countries is the real ground work of his

The New Books

RELIGION

Inns of Court Sermons, by Rev. H. C. Beeching. pp. 228. Macmillan Co. \$1.25.

The preacher belongs to the Church of England. These discourses were preached in London and Oxford and deal with English public problems with much power of spiritual insight. They are often eloquent and always thoughful, and will be helpful in their treatment of public questions which in differtreatment of public questions which in differ-ing form are international, as well as in their interpretation of Christian truth. If we find at times a certain narrowness of view point, these a certain narrowness of view point, it is offset by broad and Catholic sympathies. The book is one of the evidences of the profound effect which the national trials and disappointments in connection with the war in South Africa are producing on the British

Cambridge Bible for Schools and Colleges, Psalms 90-150, by A. F. Kirkpatrick, D. D. Macmilian Co. 90 cents. Books IV. and V. of the Psalms are included in this volume. The introductory matter is the same as in the first volume, with the addition of two interesting chapters on the Psaiter in the Christian Church and the Litany of the Psalms.

Cambridge Bible for Schools and Colleges,
Acts, by the late Rawson Lumby, D. D. pp. 387.
Macmillan Co. \$1.10.
A reprint of the volume on Acts, which was
issued in 1897. One of the best of the commentaries on Acts, modern but not extreme,
scholarly but popular and easily handled.
The reissue is especially timely, now that
this book of the Bible is being studied in the
International Sunday School Lesson Series.

1) The Life of Saint Paul, by Rev. S. W. Pratt. pp. 239. Funk & Wagnalls Co. 75 cents.

An arrangement in chronological order of the

account of Paul and his labors as given in account of Paul and his labors as given in the gospel of Luke, with the epistles in-serted. The Bible record is broken into short paragraphs with headings, which in brief form a kind of explanatory commentary. The text is the Revised Version and the chro-nology is that of Conybeare and Howson. The epistle to the Hebrews is included. A valuable help to Bible students. The first edition was issued in 1895.

POLITICAL ECONOMY

Municipal Administration, by John A. Fair-lee, Ph. D. pp. 448. Macmilian Co. \$3.00 net. A book of extensive knowledge and much merit. It will take rank with Albert Shaw's volumes on municipal government in England volumes on municipal government in England and on the Continent. The volume covers the history, the activities, the finances and the organization of municipal government. It is wide and full in its facts and yet concise. The author shows his skill in making his work often interesting and always readable in suite of its engrelous profile physical. ble, in spite of its encyclopedic character. It is not primarily theoretical, but points of theory arise from time to time to much advantage. The theme as well as the labor and skill put into the volume make it a valuable acquisition.

Government in State and Nation, by J. A. James, Ph. D., and A. H. Sanford. pp. 383. Charles Scribner's Sons. \$1.00 net. Charles Scribner's Sons. \$1.00 net.
Comprehensive in the information it gives and carefully arranged. Designed as a textbook in high schools and deserves attention in this relation. With sufficient time and a in this relation. With sufficient time and a good teacher to give color and emphasis, very adequate results could be secured in connection with this book. Much attention has been given to the topics for further consideration which are associated with the separate

chapters.

Commercial Trusts, by J. R. Dos Passos. pp. 137. G. P. Putnam's Sons. §1.00.

An argument before the Industrial Commission at Washington. It has the characteristics of a plausible and persuasive presentation. It brings into clear light the weaknesses of adverse views and passes readily the difficulties in its own contention. This is especially true of the effort made to shield trusts from publicity. The argument, however, is something more than plausible. It presents, in a clear and forcible way, the facts which must be met in dealing with trusts. which must be met in dealing with trusts. It would be profitable reading to any one who It would be prontable reading to any one who thinks that they can be put down in an off-hand and facile way. It gives us a clear ob-verse, but leaves us to make what shift we can in turning the medal and securing the

"The Debatable Land," by Arthur Colton. pp. 312. Harper & Bros. \$1.50. Begins with character studies in a New England town, develops into a story of the war between the states, with no lack of incident, some of it exciting. A picturesque novel, in which music plays a large part, but character sketching is the author's chief preoccupation. Hero and villain are soldiers; the heroine is a nurse. There is a love story on rather original lines. The author's style has gained dignificant. nity and simplicity as compared with his book

of short stories.

The Ordeal of Elizabeth, pp. 412. J. F. Taylor & Co. \$1.50.

The unnamed author has made a careful study of the scene of her story, which is partly in one of those curious nests of Dutch immobility and social pride which still exist at points in the Hudson valley, and partly in New York. The plot is skillfully put together, and the character of the heroine is well drawn. Her mistakes and sufferings make the substance of the book, which, however, moves out into sunlight at the end. The author has evi-dently observed to good purpose, and interests the reader in her work.

The Screen, by Paul Bourget. pp. 152, J. F. Taylor & Co. To our Puritan ideals of life the situations of this book are distinctly repellant. It tells of the rather ignoble and decidedly inconstant love of a man for the wives of two of his

^{*} The Study of Religion, by Morris Jastrow, Jr., Ph. D. contemporary Science Series. pp. 451. Charles Scriber's Sons. \$1.50.

friends, and the practised workmanship of the story does not redeem its decidedly unedifying spirit.

Selections from Twice-Told Tales, by Nathaniel Hawthorne. pp. 199.

The Deerslayer, by J. Fenimore Cooper. pp. 609. Macmillan Co. Each 25 cents.

Pocket classies, well printed in attractive square form and strongly bound, with portraits of the authors, and introduction in the former by Charles R. Gaston, with material to adapt the book for the use of schools.

The Marble Faun, by Nathaniel Hawthorne. pp. 545. Houghton, Mifflin & Co. 60 cents net. Belonging to the Riverside Literature Series. The introduction and notes are by Russell Marble.

Nanna, from the Danish of Holger Drachman, rewritten in English by Francis F. Browne. pp. 208. A. C. McClurg & Co. \$1.00. The life of the sea and the traditions and

oms of a Danish seacoast village form the story. We are unable to trace the extent of its rewriting, but the narrative flows smoothly, with clear and interesting sketches of character.

YOUNG FOLKS

Wonders in Monsterland, by E. D. Cuming. pp. 257. Longmans, Green & Co. pp. 257. Longmans, Green & Co. A remarkably ingenious interpretation of paleontology in terms of a lively and adventurous story for children. In a variety of ways a little boy and girl travel back through ways a little boy and girl travel back through the geological ages and meet the strange creatures which belong to them. The inter-est of the narrative is well preserved, and there is a good spice of fun, which is charac-teristic, also, of Mr. Shepherd's clever pic-

Rob Roy MacGregor, by Dr. Gordon Stables. pp. 304. E. P. Dutton & Co. \$1.50. Neither history nor story, but a mixture of

Notiner history hor story, but a mixture of both put together for young people, and es-pecially boys. Rob Roy, freebooter and out-law as he was, had the strange fortune of dy-ing in his bed. His struggle with rival High-land chiefs, his cattle-lifting and bloody affrays do not, we confess, seem to us fitting material to idealize for boys. Dr. Stables's historical judgments are of little value. All things considered, we cannot recommend the

Winged Arrow's Medicine, by Harry Castleton. pp. 293. Saalfield Pub. Co. \$1.00.

A little judicious editing would have rid this story about an episode in one of our Indian wars of a few marring misuses of English. The character of the boy fresh from the In-The character of the boy fresh from the in-dian school at Carlisle, who joins his tribe in a final effort against the whites, the hopeless-ness of which he recognizes, is perhaps too civilized, but the story is well told and interesting.

When Mother Was a Little Girl, by Frances S. Brewster. pp. 229. G. W. Jacobs & Co. 80 cents net.

Stories and sketches for children, hung on the thread of personal recollections. Outdoor life, farm happenings, personal adventures of a pleasant kind and tales from the field of classic legend and modern nature study follow each other, all genial and entertainingly told.

MISCELLANEOUS

English Words, by Edwin Watts Chubb, Litt. D. pp. 192. C. W. Bardeen, Syracuse. 75

A rather discursive and miscellaneous trea tise on English, full of suggestive material, which in the hands of a good teacher could not fail to advance a class in knowledge of the mother tongue.

The Four Epochs of Woman's Life, by Anna M. Galbraith, M. D. pp. 200. W. B. Saunders & Co. \$1.25 net.

A valuable book on one of the most important subjects, written for women by a woman who is an experienced physician. It treats of maidenhood, marriage, maternity and the menopause in clear style, with scientific knowledge and informing good sense.

Sailors' Magazine and Seamen's Friend. Vol. LXXIII. pp. 384. American Seamen's Friend Society, New York. Containing much of interest to lovers of the

sea as well as friends of sailors. A map of the world shows the thirty-six ports at which the American Seamen's Friend Society is

The Affirmative Intellect, by Charles Ferguson. pp. 204. Funk & Wagnalls. 90 cents.

Mr. Ferguson's book, in spite, or perhaps partly because of, its brilliant epigrammatic style, is not easy reading, nor is it possible to sum up briefly its theses and method. He seeks the explanation of the evolutionary process in its most finished product, man. "Find the deepest thing in the most representative person and you will have found the deepest thing in the protozoon." Faith is the secret of success, faith in his own heart's desire. "Change is the very definition of life." "The legitimate lord of the world is the

heart's desire of humanity." In the life of the present, the university holds the key to the situation. "To carry out the university idea in the forms of politics and in the spirit, the faith, of historic Christianity-that is in general terms the solution of the problem of the positive organization of society." A church at once democratic and Catholic is the ideal; a church absolutely fearless of the broadest intellectual freedom, and expressive of the sovereignty of the people. The book is thoughtful and original, and will repay careful and deliberate reading.

Bits from New Books

One Type of Minister

"You see the balance o' the ministers 't I've took notice of has gut kinder tamed down-religion, ye know, an' afflictions an' alwers wearin' a long-tailed coat—an the's more milk than meat about 'em anway. I don't mean to say 't they ain't real nice folks, but there, my cat's a nice cat, only he's gut so domestercated 't he ruther set behind the stove than go out seekin' adventures."—From 'Lias's Wife, by Martha Baker Dunn.

American Vandals in Egypt

An American lady told me at Jerusalem that she met the same party in Egypt, and at one time saw a whole collection of them-I think she said eight or ten-seated upon the head of the sphinx and engaged, every one, in trying to knock fragments from it with stones. She added that she had never felt ashamed of her countrymen before.-H. Rider Haggard, in A Winter Pilgrimage.

The Nemesis of Selfishness

A man who lives entirely for himself becomes at last obnoxious to himself. I believe it is the very law of God that self centeredness ends in self-nauseousness. There is no weariness like the weariness of a man who is wearied of himself, and that is the awful Nemesis which follows the selfish life - From Apostolic Optimism, by J. H. Jowett.

An Anchor to Windward

"Nuff's as good's a feast when a man's wife takes in washin'."-From In Ships of Steel, by Gordon Stables.

Boys' Shortcomings Explained

To the dean of a large college who has most to do with students and their parents in all academic sorrows, it soon becomes clear that parents are accountable for more under-gradnate shortcomings than they or their sons suspect-and this after liberal allowance for faults in the college and its officers. spent an hour today with Jones's father," said a college president in a formidable case of discipline. "I have conceived a better opinion of the son after meeting the father" -and the experience is repeated year by year.-From School, College and Character, by LeBaron Russell Briggs.

A Night Under the Sky

No one knews who has not passed a whole night out of doors what takes place in the heavens in that length of time, and how it deepens and broadens the experience to behold the great genius of God thus displayed and flowing forth; how compassed by a new sense of greatness and majesty one is, and how near all men and worlds seem, with a greater intimacy between you and them. From Happy Day, by Emma E. Bailey.

The Expansive Power of Christianity

Religion is not the narrowing, the impoverishment of life, as if either art or seie or any other human activity were outside its scope; it claims to glorify every region it touches, making the very body a holy thing, consecrating mind and imagination and heart. Historically, Christianity brought expansion of thought and feeling and life; and it brings the same expansion still, whenever a man opens his eyes to the wonder and his heart to the love of God. - From Culture and Restraint, by Hugh Black.

The Hurts of Youth

Sometimes it is very sad to be young. The flesh is still very tender, so that a scratch hurts more than a sword-thrust later.— Sir Richard Calmady.

Determining the Date of a Grandfather's Clock

The earliest clock cases were very plain, made mostly of oak or walnut, the finer ones being almost entirely of the latter wood, and on the dial face of the earlier ones the maker's name appears under the dial in Latin; a little later the name appeared on the dial between the figures VII. and V. within the circle, and about 1715 the name-plate appeared .- From Colonial Furniture in America, by Luke Vincent Lockwood.

"Up to Date"

There's a sight of things to look after in this world, when you think how you might be took off any minute, an' the Lord wouldn't wait fer yer then, no sir! to fix yer winter flannels away from the moths. I allus live ez if I wuz to pass away the next minute. It's the only way to keep your work in hand decent.—From A Lighthouse Village, by Louise Lyndon Sibley.

A Young Wife's Experience

She learned what love may be—not the insane fury to have and hold, but perpetual self-effacement.-Margaret Warrener.

The Dustiest City in the World

To show the primitive methods which still obtain in this great capital, I may mention that the streets are watered by men with pails! And this in Mexico, which at certain seasons of the year (just before the rains of summer) is quite the dust'est city in the world. Out they come by dozens, these Indians with their cans, and inch by inch endeavor to water the town. It is but an endeavor, for the sun is hot, and in a quarter of an hour the place becomes as dry as ever !- From Mexico as I Saw It, by Mrs. Alec Tweedie.

In and Around Chicago

Another Pulpit Filled

The Third Church, Oak Park, is fortunate in securing a man of the experience and ability of Rev. Arthur H. Armstrong, lately of the Waveland Avenue Church, as its pastor. The work done in the field he leaves has fitted him for the larger and more responsible field which he is now to cultivate. The council had no difficulty in heartily approving his views. The public exercises in the evening were of great interest. A letter of greeting from Dr. Barton, who has just left for his journey to the Orient, was a feature of the

Second Church, Oak Park

Dr. Strong preached, Feb. 2, his fifth annual sermon. The church edifice has been completed and provision made for its payment. Last year 66 were received, 31 on confession of faith. The net gain was 45, making the present enrollment 522. Home expenses were nearly \$6 100, for church building \$3,600. while the benevolences fall only a little below \$6,000. The time has already come when not a few of our strongest churches are in the suburbs. Perhaps they will be willing to stand behind some of the older churches whose members are dealing with problems which are hard to solve and whose means are entirely inadequate to the demands which changed conditions are bringing upon them.

The New President of Iowa College

The friends of this college in Chicago, and their number is not small, rejoice that Dr. Dan F. Bradley of Grand Rapids has accepted its presidency. His experience as acting president of Yankton and his interest in education and in young people combine with other qualities to give him rare fitness for the position he is to fill. The work already done for the college will render it

comparatively easy to increase the endowment as may be necessary, and provide for such changes in the curriculum as the times may demand.

The Case of Professor Pearson

The committee of the trustees of the Northwestern University, which has had Professor Pearson's case in charge, advise him to resign his professorship, and that the resignation be accepted. It has been understood that if this were the desire of the authorities the resignation would be offered without de-It is rather more doubtful what stand will be taken in reference to membership in the church. The professor may demand a trial for heresy in order to determine whether a person with views like his can, or cannot, a member of the Methodist Church. So far as appears Professor Pearson will do nothing to injure the university or the church, in which he says he believes with all his heart. By his own confession his doctrines in reference to miracles and the person and work of Christ are those of the Unitarians. The question which many of his associates ask is, Why, if he believes as Unitarians do, should he not join them?

The Dowie Case Settled

For nearly three months there has been more or less excitement in certain circles over the suit which Samuel Stevenson, brother-inlaw of Dr. Dowie, brought against him for fraud in connection with the lace works at Zion. As the case was very complex and difficult, Judge Tuley took six weeks to prepare his decision. While it did not directly charge Dr. Dowie with fraud, it criticised his methods, pointed out modes of procedure which were hardly consistent with the laws of the state, and affirmed that the lace industries have only three legal assets, the credulity of human

nature, the cupidity or avariee of investors, and blind confidence in Dr. Dowie. The doctor was ordered to carry out his agreement with investors, complete the incorporation of the lace works and pay into the corporation the \$501,000 due on the stock of the proposed corporation. The judge further said that the sale of stock borders on the use of false pretenses.

Dr. Dowie was greatly disappointed at the decision. He had fully anticipated complete exoneration. Sunday afternoon he made reference to it in his public address, but in terms so guarded as not to expose himself to con-tempt of court. Monday he was at Zion explaining the matter to his followers there, and assuring them that even if a receiver had been appointed no harm could come to them. Tuesday, the day before Mr. Elmer Washburn was to take charge of the works at Zion, Dr. Dowie's lawyers called upon Mr. Stevenson and his lawyers and proposed a settlement. The exact terms are not known, but it is known that Mr. Stevenson's claims were met, and that Zion escaped passing into the hands of a receiver. The fact that nearly \$200,000 could be raised in so brief a period, and among people with so little wealth, indicates the hold Dr. Dowie has upon his followers, and his ability to meet emergencies to which men of ordinary gifts would be com-pelled to yield. Since the settlement has been made Dr. Dowie is claiming that the decision is a victory for him, inasmuch as fraud, which he declares was the main question in the trial, was not proven. His payment of the claim will undoubtedly add to his prestige, and bring far more money into his treasury than he has paid out. But, whatever may be said or claimed, the decision has been given and can be read by those who are interested in studying the lengths to which human nature in its credulity will go.

Chicago, Feb. 8.

FRANKLIN.

In and Around New York

Church Extension

The annual meeting of the Church Extension Society of New York and Brooklyn was held in the Church of the Pilgrims, Jan. 30. Addresses were made by W. H. Nichols, the president, and by Drs. Dewey and Jefferson. The treasurer showed receipts of \$9,061, to which Clinton Avenue, Tompkins Avenue and Central Churches were largest givers, in the order named. To the Port Morris Church, Manhattan, \$566 were given, and to the Union Church of Richmond Hill, for its new edifice, \$5,600 was allowed. A balance of \$1,807 remains. Through the committee which has in charge the local branch of the home missionary work \$4,424 was received and expended. The report of this committee for the churches under its care exhibited a flourishing condi-The Armenian Church, to the pastorate of which Rev. H. B. Garabedian was recently called, the health of his predecessor having failed, is rapidly growing and is approaching self-support. Camp Memorial, a down-town church in lower New York is doing well, as is the Bedford Park Church, to the pastorate of which Rev. James W. Cool has been called. The church at Port Morris, under Rev. C. M. Severance, which started with six members a year ago, now has thirty, and the White Plains Church, Rev. W. D. Street, pastor, has recently occupied its new \$6,000 building on the Scarsdale estate. The church membership numbers fifty-nine, and the Sunday

President Nichols outlined plans for future work. Concentration of effort would be the watchword, and only one thing would be at-

tempted at a time. This policy was adopted some time ago and has resulted in the Flatbush Church, already a contributor to this society at the age of two years. As soon as the Union Church of Richmond Hill, to which the society has voted \$7,500, is completed, efforts will be applied to the upbuilding of the North New York Church, whose need is great. Dr. Dewey said that a denominational pride was the crying need in Congregationalism. The Congregational church must be made a factor in every field which it enters. Dr. Jefferson made a strong address. pointed out the plastic character of Bronx Borough-just what Brooklyn had fifty years when Congregationalism got its foothold. In Manhattan Congregationalism was the last of the principal denominations to begin seriously the task of extending itself; hence its present weakness. He closed with a strong plea for Mr. Kephart's work. "The North York Church has fought heroically for existence since its founding eleven years ago. It has a membership of more than 300, having received 65 during the past year. The primary department meets in the church kitchen."

The Church of the Pilgrims

At the annual meeting Dr. Dewey spoke of the deeper spiritual feeling that obtains. The venerable edifice has taken the lead among New York Congregational churches in being opened daily, and a considerable number have availed themselves of the opportunity to come in, rest and pray. Patronage of this kind, like church attendance, is a matter of growth. Pilgrim's membership is now nearly 800, an increase of thirty-five last year, and when the chapel is included the increase is fifty-five. Mr. J. E. Brown was elected deacon. The Men's Club is soon to organize and take charge of a boys' club, to be located in Prospect Street, in the Italian quarter.

Another Social Settlement

About a year ago Dr. Theo. G. White, a young man in the Church of the Holy Communion, inherited some money, with which he established a sort of club house for his Bible class of boys and young men, over a stable on Seventeenth Street, near Sixth Avenue. They transformed the bare stable loft into a comfortable meeting room and named it Gordon House, after General Gordon, whom White ardently admired. The founder had planned to extend the work and influence of the club and intended to devote his time and money to that end, but at Asbury Park, in July, while bathing, he was taken ill and died. His will, however, set apart \$100,000 for carrying on the work, which is now avail-His executors have decided to found with the money a larger work than perhaps Dr. White had in mind. Property is to be purchased between Fourteenth and Twentythird Streets, west of Sixth Avenue, and a building erected for Gorden House. W. A. Clark, who has been identified with the success of Lincoln House, Boston, has come to New York to take charge of it, and additional funds are being raised. The work is unique for the west side of the city, but is sorely needed. C. N. A.

Connecticut

Consulting State Editors: Rev. Messrs. J. W. Cooper, D. D., New Britain; J. S. Ives, Hartford; J. C. Goddard, Sallsbury; W. J. Mutch, New Haven: L. W. Hicks, Hartford: T. C. Richards, West Torrington

Church Work in a Manufacturing sentative men, an annual banquet with speak-City

Even in this wonderful age of machinery the man behind the machinery is the most potent factor in factory or church. New Britpotent factor in factory or church. is peculiarly fortunate in having had Christian men of sterling character and splendid enterprise at the head of her manufacturing interests and prominent as well in the work of her churches. For this reason the religious life of the city has kept pace with the rapid development of recent years with an increase in population from 1890-1900 of from 19,000 to 28,000.

The churches are well manned and equipped. Ten of them now have come together in the Federation of Churches, which already has made itself felt in a successful effort for civic betterment by limiting the number of saloons and eradicating those of the worst type. A religious canvass of the city is contemplated, that a religious directory may be established, showing the church affiliations of all the peo-Dr. R. T. Hall of First Church is president of the federation, with Dr. J. W. Cooper of South Church vice president.

ITS LEADING CHURCH

New Britain is noteworthy for having in South Church, Dr. J. W. Cooper, pastor, the largest Congregational church in Connecticut, if not in New England, with 1,112 members, a stor's calling list of 850 families, plus more than 200 individuals. Such a church might well become unwieldly were it not for its spendid organization, and the further fact that the church is the pastor's working force as well as his field of labor. With its immense membership, quality rather than quantity has been sought in all parts of its work. A family church, it has a special ministry to those without homes. "Inspirational" rather than "institutional," it yet ministers to the whole man. An American church, it has many nationali_ ties in its Sunday school, and maintains Chinese Sunday school classes and German mothers' meetings.

Mr. Herbert C. Ide, a graduate of Amherst and Hartford, is Dr. Cooper's assistant. His work emphasizes the teaching function of the ministry. As superintendent of the Sunday school he is trying to direct the teaching along modern pedagogical and educational lines. He also has charge of the various organizations of boys and young men.

The Sunday school is a regiment in itself, with its 96 teachers and 1,094 members, classified in five departments; while the home department numbers nearly 400, with 30 visitors—an aggregate of 1,418. Through an efficient system of card catalogues, an curate and accessible record is kept, both by individuals and classes. A novel feature just organized is the Sunday Club for young men who have dropped out of Sunday school. has, beside the Bible study, social and other features. The leader is Captain Bullen of the National Guard.

Another organization for young men is the Lyceum League, formerly a boys' club, now reorganized for young men. It has a large room furnished with magazines, games, piano and everything to make it socially attractive. The Twentieth Century Debating Club includes boys from thirteen to sixteen, and with its mock trials, debates, games and socials is flourishing. A club for still younger boys is under way. There is also a Choral Club for the young men which promises well for the music of the church. An organization of which the church is justly proud is its Men's Union, which takes charge of the Sunday evening services, has "talk nights" by repreing of a high order and many other varied services for the church.

Not only is the church well manned, it is also well "womanned." Older than the also well "womanned." Older than the church organization, as the family itself antedates the church, is the Maternal Association, with its year-book, a model hand book for mothers, and its helpful meetings.

The Young Woman's Christian League is worthy of more than passing notice. It has upwards of a hundred members and is accomplishing good results among young wage-earners. It has classes in cooking, singing, plain sewing, physical culture and history. It supports a Bible woman in India, sends flowers to the hospitals and has a Vacation House at Madison

In addition to these societies the church has Women's Home and Foreign Missionary Societies and two flourishing Y. P. S. C. E.'s. Of all these various organizations the church is the center; or, rather, they are part and parcel of it. The church believes that Christianity has to do with the whole man, but that every other avenue leads to the spiritual man, and she never loses sight of her supreme purpose of bringing in the kingdom of God.

A New Congregational Club

Representatives from Berlin, Bristol, Kensington, Meriden, New Britain, Newington, Plainville, Plantsville and Southington gathered at First Church, New Britain, Jan. 14, and, after listening to an address by Rev. Joseph H. Twichell on The Congregational Layman, decided to form the Central Congregational Club. It has a constituency of about 6,000 church members. The Connecticut Club, with headquarters at Hartford, has reached its limit of membership. The special object in organizing this club is that it may be of practical help to the churches.

Prosperous Hartford

Within three years additions and improvements on the property of First Church have amounted to \$33,000, besides several valuable memorials, making this historie house worship one of the most interesting and attractive in this country.

Fourth Church scores a success in the Sunday evening service. While the average morning attendance during the last year was 351, the evening congregation averaged 446. This was accomplished by purely legitimate methods. This church has adopted individual communion cups.

Owing to the growth of the Sunday school connected with Wethersfield Avenue Church and the bright prospects of the latter body it me necessary to enlarge the chapel. Two additions have been made, one thirty-five feet square, the other to accommodate the primary lepartment. Opera-chairs replace the pews, a new carpet, combination gas and electric fixtures, and a new pipe organ from the Austin Company of this city have greatly added to the attractiveness of the chapel. Under the efficient leadership of Rev. D. D. Marsh this church gives promise of increased usefulness in a rapidly growing section.

Jan. 12 marked the forty-second anniversary of Dr. E. P. Parker's service as pastor of South Church. Judging from the robust appearance of this beloved pastor and the vigor of his thought, other anniversary announcements of like nature may reasonably be expected. Rev. J. H. Twichell is also in the forty-second year of his pastorate at

Asylum Hill. Three other of our Congregational pastorates, those of Rev. Messrs. Love, Wheeler and Kelsey, have extended over periods of seventeen, sixteen and fourteen years, respectively. It is a way Hartford churches have of rewarding faithful service.

To meet the charge, made an excuse for not uniting with the church, that a large proportion of the saloon property in Hartford is owned by church members, an expert was recently employed by six pastors to learn the exact facts It was discovered that fifteen per cent. of the 169 saloon properties were owned or managed by nominal, not vitally connected, members of Protestant churches. But some of these persons expressed themselves as more than willing to rid themselves of such property, the terms of the leases or their lack of sole ownership debarring them from doing so. The conclusions, though somewhat humiliating, are on the whole en-couraging, as showing that the true Church of Christ is not a partner in the liquor busi-

West Hartford is peculiarly fortunate in having as leader of her missionary study Prof. C. M. Geer of Hartford Seminary. text-book is Via Christi, supplemented by a course of talks by the professor and the reading mapped out by him. One Sunday evening each month is devoted to this subject, with good results. L. W. H.

"Connecticut Italy"

A recent item stated that the Year Book names but one Italian minister, Rev. Guisseppe V. Z starelli of Cleveland, ordained in Another name was overlooked, Rev. Stefano L. Testa, pastor of the Italian Evangelical Church, Brooklyn, who was ordained in New York in 1899. Work for the Italians was begun in Berlin, Ct., in 1893. In 1894 Mr. Testa had charge there and in Hartford, and after him Mr. De Angelis, until Mr. De Salvio began in 1897. The next Year-Book will give name of Rev. Guisseppe Merlino, ordained in Windsor Locks in 1901-the first Italian to be ordained as a Congregational minister in New England.

Resume of Missionary Work

During 1901 the missionary society of Connecticut aided 62 churches, 41 native and 21 foreign—16 Swedish, 2 Danish, 1 each of French, German, Hungarian.

Amount paid to chur miss gene	ches, ions, rai missionaries,		\$12,543 707 1,043
			\$14,263
For native work, For foreign work,	\$8,089 6,174	or 56.7 p or 43.3 p	per cent. per cent.
9-1/4	\$14,263		
For Swedish work,	16 churches, 2 missions, 2 general miss'r's,	\$3,249 200 175	
For Danish work,	2 churches, 1 general miss'y,	525 130	\$3,624
For Italian work, For French work,	3 missions, 1 church, 1 general miss'y,	375 100	658 494
For Armenian work, For German work, For Hungarian work,	1 church.		475 425 350 148
Total fo	or foreign work,		\$6,171

Two native churches have assumed self-

The largest amount paid any church was \$375; the smallest, \$100. The average amount paid to native churches was \$191; to foreign churches, \$221. In four cases one pastor serves two churches.

J. S. L.

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Ohio

Consulting State Editors: Rev. Drs. J. G. Fraser, Cleveland; D. M. Pratt, Cincinnati; A. M. Hyde, Toledo

The Year in Columbus

The past year has given Columbus Congregationalists many reasons for thanksgiving and hope. First Church, under the wise and strong leadership of Dr. Gladden, has continned to exercise its stimulating influence, not only upon its own members, but upon the community as a whole. Though the pastor's duties as a member of the city council have been arduous, he has not allowed his church work to suffer materially, and his pulpit ut-terances upon municipal questions possess added weight because of his practical insight into the affairs of the city. The church is preparing to celebrate her fiftieth anniversary next fall, and takes a motherly interest in her six daughters, three of which have come into

existence during the present pastorate.

Plymouth Church reports fifty-one new members during the year, and the largest amount of money collected since removal to

its present location.

Eastwood, which has been occupying a com-modious and substantial chapel, has taken steps toward completing its edifice at a cost of from \$15,000 to \$20,000. -North Church, after a heroic struggle, has succeeded in pro-viding for its \$4,000 debt.—Mayflower cele-brated the beginning of the new year by dedicating an addition to its chapel, which will largely increase its facilities, giving a larger audience-room and providing a place for the infant class, social rooms and a pastor's study. The cost, about \$2,000, was nearly all paid before the day of dedication. This improvement was almost wholly due to the energy of the pastor, Rev. Byron R. Long, who not only planned the work and collected funds, but also labored with his own hands upon the edifice. -South Church was never so strong as at the present time, never so well organized for work and never had such a large Sunday school. In recognition of the efficiency of its pastor, Rev. J. W. Barnett, Ph. D., his salary has been increased \$100 .- St. Clair Avenue, our youngest, has prospered under the leader-ship of Rev. J. M. Merrill and has almost, if not quite, reached self-support.

In and Around the Oueen City

Our Cincinnati churches (including Newport on the Kentucky side of the Ohio) number eight, with 1,000 members. Five churches receive missionary aid. Some of these are growing steadily and doing strong work. Accessions to the eight churches at the January communion numbered forty-two, sixteen of whom united with the little Riverside Church, mostly on confession.

The pastors meet fortnightly in the study of the Walnut Hills Church for fellowship and conference upon matters of local de-

nominational interest.

Columbia gave Rev. Dr. C. E. Dickinson and family a reception, Jan. 30. Coming from such churches as Oak Park and Elgin (Ill.), and Marietta, O., Dr. Dickinson is a strong accession to the Congregational forces. The new interest and general feeling of encouragement at Columbia is marked.

Newport Church has opened for use on Saturday afternoons and evenings a gymnasium for boys. The Pilgrim Brotherhood of Walnut Hills invited the entire church constituency to a supper and social at its January meeting. Young men in white caps and aprons served, the large gathering making it the pleasantest social event of the year.

Quite an extensive work of grace is in progress in the churches under the charge of Rev. J. W. Doane of Campton, Ky. A laymen from Cincinnati is assisting him in special services. At Bethel fifteen decided for Christ at one service. Many have professed conversion. These churches belong to the Miami Conference, their nearest Congregational

The Cincinnati Y. M. C. A. has added to its working force a devotional secretary, Mr. Janes from Denver, Col., who will devote himself to developing the spiritual side of the work.

After all the expenses of the great Inter national Endeavor Convention of last summer were paid, the committee reported, recently, a balance on hand of \$255. This was turned over to the business men's convention com-mittee that had so nobly aided the Endeavorers in their work. The City Union is divided into five branches and includes fifty-seven societies. From their membership come some of the choicest Christian workers in the city.

The item of chief interest among Presbyterians is the raising of their part of \$200,000 to make good the loss of Wooster College by fire last December. A friend of the college in New York has offered over \$100,000, provided an equal amount is contributed by Feb. 21. Of the second \$100,000 more than half (\$55,000)

has been secured.

A fine achievement in church finance is nearly completed by Rev. W. F. Partridge, D. D., of Ninth Street Baptist Church. When he came four years ago he inherited a \$36,000 debt from his predecessor. The church had purchased a large parish house and established seven branch churches or missions, borrowing money for this expansion. After \$10,000 had been paid in interest, Dr. Part-ridge determined to unburden the church. By sale of superfluous property and by securing subscriptions from all his people, he nas raised most of the amount, and within the next thirty days all obligations will be met. Dr. Partridge has received tempting calls to other cities, at increased salary, but has persistently refused to leave while the debt incurred by another remained unpaid. Such instances of self sacrifice disprove the statement that ministers serve for hire.

D. M. P.

From Marysville

A revised creed and covenant and a new minister for the Bluescreek Church are causes for rejoicing. Bluescreek, four miles in the country, is now blessed with an ex-perienced pastor. For twelve years the church has carried on a good work in Sunday school and Endeavor lines, without regular preaching services. Rev. C. A. Gleason has entered into his new wo.k with zest, and good results have developed.

The most important work at Marysville is the revision of the creed. The church originally known as the Second Presbyterian grew out of the "old" and "new" school controversy, and in 1864 organized as a Congregational church. It has gradually grown into a broad-minded, sympathetic body, recogniz-ing the essentials of the Christian religion, but giving room for personal liberty of thought and action. It has now adopted these Articles of Faith and Covenant, which seek to hold Christians together on a spiritual rather than a dogmatic basis:

Desiring not to exclude from its member-ship any whom the Master has plainly ac-cepted, receiving even the weak in faith, this church requires as a test of admission satisfactory evidence of a purpose to live the Christian life, and a declaration of the follow-ing confession of faith and covenant: I believe in God, the loving Father of the

I believe in the universal brotherhood of man, as taught by Jesus Christ.

I believe in Jesus Christ as the Supreme Revealer of divine character; as the moral and religious Teacher, the spiritual Guide, and the Redeemer of men.

In uniting with this church I promise to give myself to its service, to work for its upbuilding, and to walk with all its members and with all men in a spirit of charity and faithfulness.

Around the State

THE OHIO PROCESSION

Ever busy change works its way with Ohio churches and ministers. Rev. P. H. Metcalf, a son of the Elyria Church, and for two years its assistant pastor, goes to the First Church of Grand Rapids, Mich., as junior pastor. Rev. Harry T. Williams has made a large place for himself, not in Garretsville alone; but all wish him well in the new field as general missionary for the C. S. S. and P. S., for which he has peculiar fitness. The state wel-comes Rev. C. W. Wilson, coming from Mead-ville, Pa., to Ashland; Rev. D. R. Steiner, returning from Kansas to take up the work at Ruggles; and Rev. G. E. Merrill, long a leader in the Christian Connection, who is doing seminary work at Oberlin in connection with the pastorate at North Olmsted. And Ohio rejoices to keep Rev. Albert Bowers, going from seventeen years at Ruggles to the neighboring church at New London; Rev. J. Treat, leaving New London-far better than he found it-for North Ridgeville; Rev. Roswell Chapin, exchanging Litchfield after a ten years' pastorate for North Fairfield; and Rev. L. J. Travis, going from five years' ministry at Fredericksburg to the Harmar Church at Marietta.

PROMOTED VETERANS

"Father" Barber, after a half-century of singularly devoted service in the state, marked by revivals, quarrels healed, debts paid, churches and parsonages built, has gone to his rest, at ninety-one, leaving a blessed memory. Dr. David Jones, honored alike in the Welsh and the English churches, has ended a long and useful life. Lot Lake, another Welsh veteran, preached a farewell sermon one Sunday and died the next; and Rev. John Patchin has ended his course at the ripe age of eighty-one.

THINGS NEW AND OLD

At Akron Rev. H. S. MacAyeal takes up the great work of the First Church, of 900 members, with vigor, and has fine congregations. His installing council recorded a beautiful and deserved tribute to Dr. Monroe's pastorate of twenty-eight years. In the neighboring city of Barberton, the new church, though hindered by the prolonged illness of Rev. O. R. Newcomb, presses on with its work, and secures Dr. C. N. Pond as temporary Kent has full houses under Rev. Robert Hopkin, and gives practical proof of regard in a generous increase of salary. Springfield, First, rallies splendidly under Pastor Small-strangely misnamed!-from its disastrous and wrecking fire. Norwalk beautifies and improves its house of wor-

Medina, under the vigorous lead of Rev. Jesse Hill, reports 527 members, \$1,400 for missions, \$2,400 for home expense and \$2,100 additional for a gem of a parsonage. At Nelson Rev. Elizabeth T. Howland sends out a beautiful and tender New Year's greeting; and at West Williamsfield Rev. E. L. Morse has organized a literary club and a right relationship league.

The Yearly Story

As the large majority of churches have held their annual meetings, we are glad to share with our readers the signs of progress gleaned from the reports that have reached us. Such a showing, though necessarily incomplete, is some indication of what has been going on in the churches unrepresented.

ARCHITECTURAL

The most aggressive sign of prosperity to meet the eye is in the line of building. Stately houses of worship and homelike parsonages have risen with mushroom speed, but embodying, we trust, elements of greater permanence.

Perry Center, N. Y., has repaired its edifice at a cost of over \$3,000, and has held services of rededication. It has also paid all current expenses, and every dollar raised was a voluntary offering. Sound Beach, Ct., has finished its basement at a cost of \$630.

Helena, Mont., has secured a parsonage, Lancaster, Mass., has raised sufficient funds for one, and Trinity of Indianapolis has made arrangements to build a parsonage in the spring. Perry Center, N. Y., has repaired its parsonage.

OTHER REPAIRS AND IMPROVEMENTS

Irvington, Neb., has doubled the area of the church grounds and installed a gas plant. Helena, Mont., has improved its edifice and inserted a memorial window. Jefferson, O., has set a furnace and laid massive stone steps. Salisbury, Ct., has renovated its 100 year old sanctuary in a handsome, dignified manner, and has received from individuals a marble baptismal font, lighting fixtures and a silver communion service.

FINANCIAL

Among the most jubilant churches are those which have raised their mortgages and freed themselves of debt. Benton Harbor, Mich., has raised for all purposes \$4,775, including a ten-year-old mortgage for nearly \$1,600, which was burned. This explains the toast at the banquet, The Church Square with the World. Park Church, Cleveland, O., raised twice as much money as last year, entirely wiping out its old debt. Second of Spokane, Wn., has raised \$1,332 toward a debt of \$1,900, and changed its name to Plymouth. Park Church, Brooklyn, N. Y., paid off a mortgage of \$11,000

through the sale of unused lots.

Northfield, Mass., has paid \$2,650 and pledged \$550, thus annihilating a debt of thirteen years' standing.

Marlboro, Mass., raised \$3,800 for expenses and \$2,400 for benevolence, the latter against \$1,700 last year. San Francisco, First, raised \$40,000, including the payment of a \$10,000 mortgage, and benevolences of \$18,000. Of course these figures have little meaning except in connection with the size of the several

Other churches have made fine records in benevolence, for example, Plymouth of Minneapolis, whose gifts aggregate \$8,315.

De Soto, Mo., gave the largest amount in its history, and for the first time contributed to all six societies.

Greenfield, Mass., Second, has been enriched by these bequests: From Solon L. Newton, sixteen years church clerk, \$2,000 to the parish; from Mrs. Sarah F. Peabody, \$500; from Mrs. Joseph Griswold, \$3,000, with provision for more. This gift was for a parish house, one room to be named in memory of her sister, Emms Cottrell. The Young People's Society is about to present a tablet for the front of the addice.

PASTORAL

A number of churches took this favorable opportunity to express in various ways their appreciation of the work of their ministers. These voted an increase in salary: the First

Church of Newton, Mass., and Shabbona, Ill., Rootstown, O., \$50; Westhampton, Mass., South Hadley Falls, Mass., Harlan, Io., De Soto, Mo., each \$100; Bridgeport, Ct., West End, \$250; Burlington, Vt., First, \$500. Somers, Ct., recorded its appreciation of the service of Rev. W. J. C. Ralph, recently settled at Clintonville, Wis.; and Derry, N. H., passed touching resolutions in memory of its late minister, Rev. H. B. Putnam.

ACCESSIONS

Among churches which have been blessed with growth in membership are:

Boston, Mass., Roslindale, Glastonbury, Ct., Faribault, Minn., 27
Revion, Mass., First, Medina, O., Northfield, Mass., Sectore, Circumber of Mass., Forcet, Mass., Porter, 37
Manitou, Col., 37
Manitou, Col., 37
Manitou, Col., 37
Manitou, Col., 38
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The accessions at South Milwaukee, Wis., are more than three times those of any previous year, and increase the membership more than fifty per cent.

NEW OR UNUSUAL FEATURES

Marlboro, Mass., organized a Men's League and a sloyd class for boys. —West Peabody called for \$125 less than last year from the Home Missionary Society, a reduction of one-half. —Greenfield, Second, in May, assumed the support of Rev. Henry T. Perry of Sivas, Turkey, and in September enjoyed a week's visit from Mr. and Mrs. Perry, then on furlough. —South Hadley, First, at the November communion, admitted 102 students as associate members. These represented seven denominations, sixty-four being Congregationalists.

The church at Northfield, Mass., has the assistance of students from the Bible Training School, who visit and hold Sunday school or evangelistic services in seven outlying districts and in surrounding towns; also, among Italian workmen. The Sunday school maintains a children's choir, which renders some simple song at nearly every Sunday morning service. The school also supports a cot in a Labrador hospital connected with the Deep Sea Mission, and maintains an Armenian orphan in Harpoot. It also assists Rev. F. M. Price in Micronesia. At the annual meeting plans were made to commemorate in the spring the seventy-fifth anniversary of organization.

Waterville, Me., revised its membership list, dropping about twenty-five names. The parish system has been abandoned, the church has been incorporated and new by-laws have been adopted. The benevolences have trebled in four years.

At West End Church, Bridgeport, Ct., a Young Ladies' Auxiliary of twenty-nine and a Junior Mission Circle of seventy-five have been formed. A committee from the Woman's Missionary Society has opened a room in the Hungarian section of the city, where mothers' meetings are held, and, largely through the efforts of the pastor, a Boys' Club is being formed, which is to be non-sectarian and managed and supported by prominent business men. A class for advanced Bible study along the lines of modern scholarship has been opened to all over sixteen, to be held after the midweek service, and conducted by the pastor, Rev. B. L. York.——East Windsor, Ct., First, voted to celebrate the 150th anniversary of the society and the 100th of the present church building, both of which occur next June.

Rootstown, O., adopted six months ago a plan of kingdom extension to increase interest in and offerings for missions. It is proving a success.—West Williamsfield has a Literary Circle, a Right Relationship League and a Good Reading Bureau. The circle studies American literature, reviewing notable books. The league considers relations between men from a Christian standpoint. The missionary offerings were the largest for many years, due to system and to rallies held at a hall some afternoon of the week preceding Sunday offerings. The Ladies' Society furnished dinners, and program followed.

Trinity Church, Indianapolis, assumed selfsupport. Sandoval, Ill., remembered all the

seven benevolent societies.

The "Old First" of Detroit rented its pews for \$13,600, more by \$600 than ever before. About thirty new men took seats, and the trustees invited them to a dinner at the Cadillac, after which they were given informally a bird's-eye view of the history and work of the church, with its place in the denomination. They were greatly interested, and eager to take a man's share in it.

First of Colorado Springs, Col., reports benevolences of \$2,439, the largest in its history. The church assumes the support of Rev. Henry Fairbank of India. The church has been active in the city. One of its missions at Hillside has become the Third Church. During the year a new mission has appeared on Tejon Street, for which a small building has been erected; and a mission in Colorado City, opened during the past sumer, has grown into a church of fifteen members, with a Sunday school of seventy-two. Among Dr. J. B. Gregg's twenty fruitful years with First Church this is without doubt the best.

First of San Francisco voted to support two foreign missionaries, Dr. and Mrs. Atkinson. Its congregations number more men than women. It received 117 accessions, fifty-five on confession.

HOW THE MEETINGS WERE HELD

The usual features, banquet, toasts, reports, roll-call, with oral or written responses, and addresses, appeared at practically all the meetings. The canny pastor of the church at Pulaski, N. Y., devised this ingenious method of ascertaining how many guests to expect and of providing for them. Attached to the

Ceveland's Baking Powder

The most economical of all leavening agents, and makes the finest food.

printed notice of the meeting was a return blank bearing the menu, preceded by this note, addressed to the chairman of the supper committee:

You may expect — persons from my family to attend the annual supper. I will furnish for the table the articles and portions I have duly indicated in the bill of fare given herewith.

First Church of Mt. Vernon, a suburb of New York city, occupied two whole evenings, doing up the matter in thorough and satisfactory style. The first was given up to business, with election of officers and reports, including one on revision of the manual, and descriptions of the work of the Sociological Club and the Fellowship House. The next evening was devoted to the banquet, followed by a delightful program of toasts, music, readings and addresse

FRUITFUL PASTORATES

In connection with the annual reports, these facts have come to us concerning periods of more than a year:

Rev. C. R. Shatto of Shenandoah, Io., has received 100 members in his two years' serv-He edits the state Endeavor paper. Rev. F. L. Hayes in six years has welcomed 175 to fellowship at Manitou, Col., while Rev. E. M. Noyes's pastorate of seven years at First Church, Newton, Mass., has strengthened the membership by 232 - more than half the names now on the roll. This church rejoices in a surplus of \$1,318 in the treasury, which will provide temporary quarters during the erection of the proposed \$100,000 edifice. Toward this pledges of \$75,000 are in hand.

Marriages

The charge for marriage notices is twenty-five cents.

DWIGHT-FLEMING-In Gill, Mass., Feb. 5, by Rev. William H. Dowden, Henry A. Dwight of Adamsville and Hulda S. Fleming of Gill.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

money should be sent with the notice.

BILLINGS—In Sharon, Mass., Dec. 30, 1901, Sanford Waters Billings, aged 67 yrs, 2 mos., 27 dys. He was a great power for good in the church and community. FRENCH—In Malden, Feb. 9, Marion Hayden, daughter of Rev. H. H. French, aged 13 yrs.

GRAVES—In Amherst, Mass., Jan. 3, Mrs. Betsy Josephine Graves, widow of Wm. M. Graves and daughter of the late Moses B. Green of Amherst.

PROCTOR—In Brookline, Jan. 25, Ellen Osborne Proctor, aged 53 yrs., 7 mos.

STRONG—In Auburndale, Mass., Feb. 4, Mrs. Harriet L. Strong, wife of Edward Strong, M. D. Mrs. Strong was one of the earliest members of the church in Auburndale, having united with it in 1856. She was a woman of unusual culture and refinement, a great Bible student and, until recent years, a most successful leader of a large Bible Class.

WHITNEY—In Brattleboro, Vt., Feb. 5, Josiah D. Whitney, aged 83 yrs., 3 mos. Born in Ashby, Mass.

MRS. MARTHA ELIZABETH CUTLER

MRS. MARTHA ELIZABETH CUTLER

Mrs. Martha Elizabeth Cutler, wife of Rev. Calvin Cutler, pastor emerius of the church at Auburndale, has, entered into rest on the morning of an 124. The control of the control of the calvin Cutler, pastor emerius of the church at the control of the calvin Cutler, and the control of the calvin Cutler of the calvi

the last night she spent on earth as the expression of her own simple and childlike faith. She rested from her labors here to enter the company of His servants that serve Him where He is very about her, the following are a few sentences: "Her face was a perfect sunbeam. Whenever she came is always felt as if a ray of sunlight had entered the room." "I thought her one of the lovellest women I ever knew, forgetful of: self and ready to do whatever came in her way to help others." "She always seemed to me a model minister"s wife in respect to her unvarying cheerfulness, which was inspiring, her anisform kindiens and her constant scitivity applied, her anistorm kindiens and her constant scitivity appling, her anistorm kindiens and her constant scitivity appling, her anistorm kindiens and her constant scitivity mother, she was always so brave, bright and cheery. I thought that her bravery in bearing Arthur's going from her was wonderful." "For several years I have been away from a mother, and so motherly Mrs. Cutler was. It was a pleasure to see her, especially in her relations with Arthur; she made our play more cheerful still,

but was very decided when a question of right or duty was concerned."

Meetings and Events to Come

others.

New York Clerical Union, United Charities Building, Feb. 17, 11 A. M. Subject, The Literary Craftsmanship of Isaiah; Speaker, Prof. W. F. Bade, Ph. D., Moravian Seminary, Bethlehem, Pa.

MINNARAPOLIS MINISTERIS' UNION, Plymouth Ch., Feb. 17, 10.30 A. M. Subject, Bible Character Study. Paul and His Friends; speaker, Rev. G. A. Traut.

KANSAS CITY MINISTERIAL UNION, Feb. 17. Subject, Book Review, Starbuck's Psychology of Religion; speaker, Rev. Hony, Topkins, D. D.

Eruptions

Pimples, Salt Rheum, Tetter

Proceed from humors, either inherited, or acquired through defective digestion and assimilation. To treat them with drying medicines is dangerous. The thing to do for their radical and permanent cure is to get rid of the humors and to give strength and tone to the whole system.

Hood's Sarsaparilla to take. It is

is the medicine positively un-

equaled for all humors and all eruptions.

Accept no substitute.

Get Hood's

"We have used Hood's Sarsaparilla for a severe case of skin cruptions which afflicted our little daughter, and the results were perfectly satisfactory." Mrs. S. P. Fox, Box 160, Brocton, N. Y.

Hood's Sarsaparilla Promises to Cure and Keeps the Promise

WELL WROUGHT

It is difficult in mere words to make a set of Drawing Room Furniture alive, so that you can see it, touch it, handle it and feel its inmost comfort. Such a task outruns the power of a man-driven pen.

But this Set ought to be so treated. It is a most artistic and satisfactory creation, and we believe it to be the best suit of drawing room furniture ever offered in Boston at a low price.

The frames are massive enough to bear some of the choicest carving. The covering is a foliage tapestry in a festooned design of nature's colors. upholstering of this suit is equal to the best that can be had at any price.



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Congregational Clubs

SALEM, MASS.—The Essex Club, at its annual meeting, Jan. 28, elected Rev. J. W. Buckham president. Rev. A. H. Pingree gave a delightful account of his travels in Europe, including the Passion Play at Oberammergau, illustrated with stereopticon.

LOWELL, MASS.—The club met with Pawtucket Church, with Congregationalism as its topic. Rev. A. E. Dunning reviewed the history of the denomination, and President Day of Andover Seminary spoke on The Present and Future. The local interests of the denomination were discussed by Dr. J. M. Greene, Rev. T. C. Welles and Rev. C. W. Huntington.

FALL RIVER, MASS.—The midwinter meeting, Jan. 28, was ladies' night. Mr. Poultney Bigelow of New York told of The German Army and American Institutions. His witty and informing lecture was highly enjoyed.

WORCESTER, MASS.—At the recent annual meeting Rev. Alexander Lewis, Ph. D., was elected president. In a series of studies in present day church problems, the theme for the evening was The Relation of City and Country Churches. In the leading address Rev. J. F. Gaylord emphasized the importance of the country church as a feeder of the city church, and offered practical suggestions as to their mutual helpfulness. P.

NEW HAVEN, Cr.—The club afforded pleasure to many by bringing Miss Remington from Buffalo to speak on New Methods of Social Settlement Work. She is distinguished by her memorable work at Welcome Hall, New Haven, a few years ago.

M.

Muskegon, Mich.—The Western Michigan Club held its annual meeting at Muskegon. The discussion on Christianity and Men was a stimulating one. Attorney R. W. Butterfield of Grand Rapids read a strong paper on Christianity and Business. Rev. B. F. Burtt followed with a lively address on Men and the Church, suggesting an advance in churchly courtesy and friendly attentions. Dr. Nehmiah Boynton of Detroit gave an eloquent address on Christian Manliness. Resolutions were passed commending Dr. D. F. Bradley, who, after ten years of pastoral work in Grand Rapids, becomes president of Iowa College.

La Crosse, Wis.—For the sake of sharing in the jubilee of the La Crosse church, the Upper Mississippi Club traveled from Minnesota to Wisconsin. Whether the ministry of today, in doctrine, in preaching, in life, in garb, is better than that of former days was the question answered by Rev. E. W. Huelster of Sparta. A bright side-light was thrown upon the same question by Mr. R. E. Jones, a layman from Wabasha, Minn., who, in a wise and witty paper, told the ministers how a business man looks at them. Christ and the Social Problem was the subject of a carefully prepared, stimulating paper by Rev. J. W. Frizzell of Eau Claire. At a public session at the church in the evening Rev. Robert Nourse, a former pastor, and Rev. J. S. Gould of Owatonna gave excellent addresses on Congregationalism.

The present pastor, Rev. Henry Faville, who kept in the background during the sessions of the club, began the three days' jubilee by a sermen on Congregationalism in La Crosse. Though not born to the way, there is no better exponent of Congregationalism, nor any one who has done more to make the Congregational idea as well as the Christian spirit more honored in western Wisconsin than Mr. Faville.

J. F. T.

St. Louis, Mo.—At the eighty sixth meeting the topic was The Use and Abuse of Church Music. Mr. E. R. Kroeger spoke from the choirmaster's standpoint. He is organist at First Church, a composer of no mean reputation, and has an enviable record

BUSINESS ESTABLISHED 1817

JOHN H. PRAY & SONS CO.

In connection with the settlement of the estate of the late

MR. JOEL GOLDTHWAIT.

We have recently purchased the entire stock of merchandise, name and good-will belonging to this old firm (some fifty years in business). This constitutes one of the LARGEST TRANSFERS in the Carpet Business that has ever occurred in New England, involving about

\$250,000 Worth

CARPETS and RUGS

The entire stock of JOEL COLDTHWAIT & CO. has been moved into our building and carefully assorted, and has been marked at prices which will constitute a

Genuine Mark-Down Sale

The whole fourth floor of our building has been specially given over to this sale, which unquestionably will be BY FAR THE LARGEST ever known in Boston. Our own corps of salesmen, together with the late partners of the Goldthwait firm and their leading salesmen, are prepared to meet all demands.

BEST QUALITY

AMERICAN WILTONS

Usually sold at \$2.00 to \$2.50 per yard, marked for this sale to

1.10, 1.25 1.50 and 1.75

BIGELOW and LOWELL BRUSSELS

and other standard makes usually sold at \$1.25 to \$1.65 per yard, marked for this sale to

75c and 95c

ENGLISH BRUSSELS

Much below cost of Importation, 1.25

All goods delivered free of charge within 10 miles of the State House.

Oriental Rugs and Carpets

There are in this sale over 200 large ORIENTAL CARPETS, worth over \$25,000, marked down to quite unusually low figures. Following are but a few examples which will serve to indicate the general trend of the reductions:

Kind	Register	Size .	Was	Now
Kirman,	3964,	12-0x 9-2	\$200	\$100
Kirman,	3980,	10-IX13-4	. 300	125
Kirman.	3978.	8-IXI0-I	. 150	70
Kirman,	3958,	7-8×10-6	. 175	75
Kirman,	3954,	9-2x12-0	. 200	95
Turkey.	65034.	7-0x 9-2	. IOO	65
Turkey.	4053,	9-0x12-0	. 150	75
Turkey.	4055,	9-IX12-6	. I25	75
Turkey,	4056.	9-0x12-8	. I40	75
Persian,	4005,	7-0x12-3	. I25	75
Persian.	3999,	9-0x11-4	. 200	150
Persian,	4026,	7-9x11-2:	. 155	95

BANGALORE KELIMS. These attractive and stylish India carpets, in sizes:

8	ty	lish India carpets,	in sizes	1:	
8	x	6 Was	\$9.00	Now	\$6.00
8	x	10 Was	40.00	Now	25.00
9	x	12 Was	50.00	How	35.00
10	x	14 Was	65.00	Now	45.00

SPECIAL NOTICE

Bring plans of rooms if possible, and sizes of Rugs and Mats wanted. During this sale Oriental Rugs and Carpets will not be sent on approval, nor can they be reserved or exchanged.

To accommodate those customers who are anticipating their future Spring purchases, we will store any goods free of expense and deliver at the convenience of the purchaser.

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Clubs

(Continued from page 248.)

in Western musical circles. His address was mainly historical, indicating the slow evolution of our present form of church music and indebtedness to musical pieneers. Dr. w W. Boyd spoke from the minister's standpoint. He is pastor of the Second Baptist Church, and has made more of music as an adjunct to his services than any other in the Some years ago he illustrated the story of Elijah, using his noted choir in the oratorio with fine dramatic effect. His strong plea for an intelligent use of music was illuminated with telling points out of his rich experience.

The City Student Problem

PRESIDENT PRITCHETT AT THE BOSTON MIN-

ISTERS' MEETING

The announcement that Dr. H. S. Pritchett of the Institute of Technology would address the meeting on Monday was enough to fill Pilgrim Hall and standing room was at a premium. Laymen and ministers, business men and teachers, representatives of other de nominations were present. Naturally, special reference to the Kommers was anticipated, but the speaker did not touch the question specifically until the "open parliament," when dozens of men were ready to ask his po-sition regarding them. The replies were clear

President Pritchett began by characterizing the report of the outlook committee of the Congregational Club as fair and sympathetic in its tone. The problems of student life have radically changed through the movement toward cities by educational institutions. The large per cent, of the enrollment is now in great centers. Philadelphia, New York and Boston alone supply instruction to 10,000 youth. Technical students are to be distin-guished from collegians. They have a defi-nitely formed purpose and in a peculiar and distinct sense have come for business. The man to whom the city life is an unknown experience meets a new social order with little or no restraining social life. He rents his "room" and gets his "meals," but finds no home. His life is largely isolated; boarding house and student ideals are his chief inspiration. A readjustment of views is usually necessary, and this supplies the chief danger. From the debate upon moral questions the youth emerges stronger or weaker according to the hold upon him of previous training. Mate-

TEETH AND FOOD A Help In Time Of Need

Sometimes bad teeth cause illness, particularly when they are not fit to masticate food. A man in Ada, O., had all of his teeth drawn. He was sick with indigestion and lack of vitality, and his teeth were in a bad condition. He expected, with a new, complete set of teeth, to regain his health by thoroughly chewing his food, but he had an experience that is well worth knowing of.

"Instead of improving I continued to lose strength," he says, "until I was a mere moving skeleton. I tried a number of prepared foods, but none of them helped me until I got Grape-Nuts. The flavor pleased my palate at once. I soaked the food in cream and got along with it nicely. Within a few days I noticed that I was not so tired and jaded. Gradually I grew stronger, so I left off all other foods and took only Grape Nuts.

My old-time vigor came back, and in two months I gained 17 pounds. This was remarkable, for I am of spare build. Now I sleep and feel wonderfully weil.

Inasmuch as I am doing so nicely without teeth I have concluded to wait until my gums have finished shrinking before having a set made. I don't believe I could have gone through the drain on my system had it not been for Grape-Nuts. There is no doubt about the life-giving and nerve-building force of that food. I talk Grape-Nuts to all of my friends." Name given by Postum Co., Battle Creek, Mich.

rialistic thinking will blunt the senses to

realistic tranking will blunt the senses to the appeals of a higher life.

Professors generally recognize the necessity of meeting the situation. They know that if instruction fails to train in character it fails of all. This attitude of teachers should be widely understood. Some simple and wholesome social life must be provided. The president suggested that it would be a noble act if Christian homes in Greater Boston were opened to students who were far removed He cited a personal effort from their own. in which he had sought to bring this about, but found that all responses were in the interest of the lodging fees only.

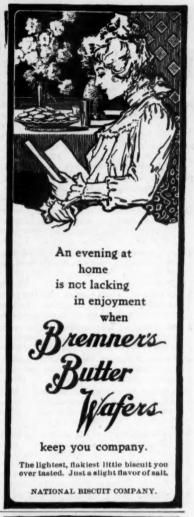
The supreme need is for the friendship of wise and good men who shall supply social ideals and the best fellowship, and opportunities through which their attention can be called to higher things. The Institute supplies a scientific method by which to approach truths. Exact solutions are called for in the classroom. In consequence the student must be dealt with in the same spirit, and intellectual appeals should be clear and direct. The student is not satisfied with anything short of a full statement of facts. He learns of truth to follow it wherever it leads.

The animated conference which ensued was opened by Rev. W. F. Blekford, who asked if the president regarded "beer as the only social lubricator," closely followed by Rev. N. T. Dyer, who inquired if the search for scientific truth made impossible discernment of the spiritual. Dr. Pritchett said in response to the last question that while students did not attend church services as formerly, it was not due to any decrease of religious feeling, but because the churches have in general stood for theology rather than religion. In reply to Dr. B. F. Hamilton, he stated that the dule of studies did not provide for moral and spiritual instruction, though he himself did some "preaching" occasionally.

Drs. Little and Loomis called attention to the matter of Sunday study. The president reported from a careful census, which showed that with a large per cent. of the students this was a matter of personal preference and for convenience sake. Saturday afternoon and evening are spent in recreation. The man of average ability does not find it necessary to employ Sunday in this way.

The central topic of interest was introduced by Drs. Morgan and Plumb in referring to the Kommers and the resolution on the table deprecating the use of beer by the students and condemning the Institute. In rebuttal of the published statements regarding this, President Pritchett stated that neither he nor any one proposed to introduce German beerdrinking. The incident arose from a desire to supply some sort of fellowship for the men, and the student gatherings of Germany were cited as indicating the general idea. Later the question arose about beer-drinking in the Institute buildings, but no official action was taken. There was but one such meeting. Personally Dr. Pritchett declared himself as deprecating the use of intoxicants, but could not regard beer-drinking as criminal nor im-It was a personal question. He preferred, however, that the gathering should be held on Institute property with the professors present than elsewhere without such supervision. A motion to consider the resolutions at this point was lost, and they were made the order for 11.15, Feb. 17. Rev. C. F. Carter inquired as to the impressions made by the numerous remonstrances which he had received, and Dr. Pritchett stated that all emanated from the W. C. T. U., and were copied in an endless chain. After passing a vote of thanks to the speaker for his enlightening address, the meeting adjourned.

One of the fruits of D. L. Moody's visit to Glasgow, over twenty-seven years ago, is the noonday prayer meeting, now carried on in the Bible Training Institute in that city.





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The celebrated and effectual English Cure with internal medicine. Proprietors, W. Enwa.s.D & S Queen Victoria St., London, England. Wholesale E. Fougera & Co., 36 North William St., N.



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- 36 copies Hymns and Songs for Social and Sabbath Worship. Without readings, sec-ond-hand, in fair condition. Former price, 75 cts.; clearance price, each . 10 cts. 75 cts.; clearance price, each
- 14 Laudes Domini. Without readings, re-bound, in good condition. Former price, \$1.50; clearance price, each 65 cts.
- 14 Laudes Domini. Leather edition, secondhand. Former price, \$2.00; clearance price, each 75 cts.
- 13 New Laudes Domini. Leather edition, with responsive readings, second-hand, in good
- 3 New Laudes Domini. Half-leather edition, with responsive readings, second-hand, in good condition. Former price, \$1.60; clear-
- 9 The Hymnal. Cloth edition, with Duryea's responsive readings. Shopworn. Former price, 90 cts.; clearance price, each 40 cts.
- 5 The Hymnal. Half-leather edition, with Duryea's responsive readings. Shopworn. Former price, \$1.20; clearance price, 50 cts.
- 42 Manual of Praise. Cloth binding, second-hand, some of the leaves loose but none missing. Reduced price, each .
- 70 Spiritual Songs for Social Worship. With responsive readings, second-hand, some leaves loose but none missing. Former price, 60 cts.; clearance price, each 10 cts.
- in rather bad shape, some of the covers gone but no leaves missing. Former price, \$1.50; 44 Hymns and Songs of Praise. Second-hand, Any of the above can be rebound and put in first-class condition at 25 cts. each additional.
- 83 Spiritual Songs for Church and Choir.
- 7 Spiritual Songs for Church and Choir. With Psalter. Rebound, in good condition. Former price, \$1.20; clearance price . 60 cts.
- 3 Spiritual Songs for Church and Choir. With sponsive readings. Rebound, in good contion. Former price, \$1 20; clearance dition price
- 32 Songs for the Sanctuary. Without readings, second-hand, not in very good condi-Former price, \$1.60; clearance price, 40 cts. tion.
- 19 Plymouth Collection. In excellent condi-tion. Former price, \$1.50; clearance price, each . 15 cts.
- 96 The Church Hymnary. Half-leather edi-tion, in good condition, with readings by Henry Van Dyke, D. D. Former price, \$1.75; clearance price, each . 75 cts.
- 22 Gospel Hymns. 5 and 6 combined. Bound

FOR THE SUNDAY SCHOOL

- 140 Carmina for the Sunday School. One of the best Sunday school books in use. Second hand, in good condition. Former price, 35 cts.; clearance price, each . 15 cts.
- 26 Pilgrim Songs. Cloth, second hand, in fair condition. Former price, 40 cts.; clearance
- price, each 15 cts.

 25 Pilgrim Songs. Boards, second-hand, in good condition. Former price, 30 cts.; clear-ance price, each 10 cts.

The Pilgrim Press

The Business Outlook

Developments for the week in the general trade situation are, on the whole, favorable. The retail demand for shoes and rubbers has notably improved, and Western, Northwest ern and Southwestern reports continue reveal an enlargement in the demand for nearly all kinds of spring goods. Reports from the South are less gratifying and textile mill interests are complaining quite a little on this score. The demand for immediate delivery for iron and steel and their finished products and for all kinds of hardware is very large, and it is feared by several experts that the country will be suffering from a steel famine within a very short period. Values have strengthened slightly for food products, raw cotton, tin, copper and lead.

The wool market is fairly active with prices firm and the woolen goods situation is satisfactory both as regards consumption and prices. Although the security markets have been considerably more active, money continues very easy, gold experts causing not a ripple of excitement in the monetary situation. Funds have accumulated very rapidly and the outlook is for easy rates until around the first of April at least. The Wall Street magnates have recently shown a greater disposition to create activity in the stock market, with the result that there has been an increas in commission buying and in short covering by bears. Amalgamated copper stock has been about the only weak feature for the week. Rumors continue to be heard of a settlement of the copper trade difficulties and that the final result will be a general agreement as to production and prices. In the Boston stock market, while copper stocks have been quiet, they have ruled pretty steady.

Changes in Berkshire

After two years of service Rev. and Mrs. Owen James of Lanesboro have removed to North Pownal, Vt. The future of the Lanes-boro church has not been determined. Lanesboro has four separate churches, or three too many. An effort looking towards union services is being made and for the present the Congregational church is holding services in the afternoon.

The sudden death of Rev. George A. Sterling at Windsor, Mass., came as a shock to his many friends. He has ministered faithfully for nearly six years to a small and scattered congregation on our hilltops, and was frequently present at the conferences and open meetings of the churches, where he will be sorely missed. At present the county minister, Rev. S. P. Cook, is supplying the church.

The Church Prayer Meeting

Topic, Feb. 16-22. Repentance. Mark 1: 14 20; Luke 13: 1-9; Joel 2: 12-18, 28-32; Ps. 51: 1-19

of: 1-19.

Is repentance obsolete? What are the prevailing sins today of church, society and the individual? Repentance evidenced in forsaking.

[For prayer meeting editorial see page 231.]

For Debilitated Men.

Horsford's Acid Phosphate.

Dr. J. B. ALEXANDER, Charlotte, N. C., says: "It ranks among the best of nerve tonics for debilitated men." Renews the vitality.

A TEACHER in a large private school, experienced a small party of ladles to Europe in the summer of 1902. Italy, Switzerland, Prance, Germany, Holland, England. References required. Address 2, care The

GOING TO THE CORONATION?

gs. Boards, second-hand, in

Former price, 30 cts.; clearch 10 cts.

Pilgrim Press

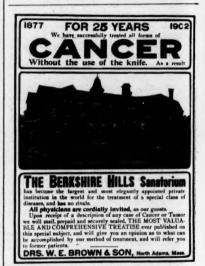
14 Beacon Street, Boston

14 Beacon Street, Boston



CURED AFTER MANY YEARS

Mrs. D. E. Reed of Albany says: "I would not take \$500 and be placed back where I was before I used the Pyramid Pile cure; I suffered for years and it is now 18 months since I used it and not the slightest trace of the trouble has returned." For sale by all druggists. Little book "Piles, Causes and Cure" mailed free. Pyramid Drug Co., Marshall, Mich.



GOING ABROAD ON A BICYCLE TRIP?

Send for "Bicycling Notes for Tourists A EYLAND LINE

BOSTON-LIVERPOOL: LONDON

First Cabin, 840, 845 upwards, depe speaker. Humense new steamers.
Splendid steamer "Winifredian," Feb. 27; "Devonian," March 12; "Cestrian," March 19; "Iberian" (toLondon), Feb. 21, "Caledonian" (to London), Feb. 25;
"Kingstonian" (to London), March 7.

F. O. HOUGHTON & CO., Gen'l Agents, Telephone 1359 Main. 115 State Street, Boston

DOMINION EUROPE LINE for



FAST TWIN SCREW SERVICE Boston to Queenstown and Liverpool

New England, 11,600 tons......March 5 Commonwealth (new), 13,000 tons,.....March 20 For rates and further information, apply to or address Richards, Mills & Co , 77-81 State St., Boston.

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Plat Year. Limited parties. Unexcelled
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In and Around Boston

Lowell Institute Lectures

So general is interest in China and the future of the empire that we should suppose that the present course of lectures at Lowell Institute, Boston, on the Institutions and Political Ideas of the Chinese, by Hon. Chester Holcombe, for many years a representative of the United States Government at Peking, would be attended well. Mr. Holcombe's father was a Congregational clergyman sta-tioned at Winfield, N. Y., when Mr. Holcombe was born. Mr. Holcombe first went to China under commission from the American Board, but left to become a diplomat and member of the United States legation. He has sympathy for Christian missions, intelligent knowledge of them, and no doubt in his lectures will deal with the problems which the contact of Christian civilization with Confucianism and Buddhism involve.

President Hadley's course on Academic Freedom opened with a frank statement of the natural antipathies between the priestly class and the prophets in ancient times and the inevitable clashing between them in all times; and his candor in admitting the not altogether ethically justifiable motives which induced the priests to encourage belief in the supernatural, because of the influence it had in increasing their authority and the sane tions of religion, doubtless astonished some of his hearers. It is clear from his opening lecture that while he is to trace historically the development of the ideal of freedom of thought, and is to deal judicially with concrete cases of individual conflict with popular opinion like that of Socrates and the Athenians, he is to come out at last with the thesis that liberty of thought and liberty of teaching are matters to be treated quite differently. Liberty of thought is an ideal always to be insisted upon, and about which generalizations can be made with safety. Liberty to teach what one thinks is a matter for opportunistic dealing—to be dealt with case by case, and in view of other facts.

A number of churches in this vicinity have heard with pleasure the affable Italian gentleman, Rev. Cav. Luigi Angelini, who, as representative of the Waldensian Church of Torano, Italy, is in this country for several months receiving subscriptions for evangelical work in Italy. He is warmly commended by the Waldensian Board, of which M Prochet is president. He has spoken at Harvard Church, Brookline, the Old South, Highland

A STEADY WORKER Coffee Works Slow But Sure

Many people use coffee day after day without an idea of the serious work it does with nerves, stomach, bowels, and sometimes with the eyes, heart and kidneys. Its work is done gradually, that is, the poison affects the nerve centers a little today and a little tomorrow and so on, and finally the nerve cells are slowly broken down, and then Nature begins the call for help.

It is a safe proposition that if a man or woman has headsaches, stomach trouble, or any such ailments come on at intervals, something is wrong with the food or drink, and this question should be investigated carefully, for health is the best capital any one can possess, and willfully breaking it down is a piece of childish folly.

It is easy to leave off coffee if one will take Postum Food Coffee, properly made, for Postum has a delicious coffee flavor and a deep seal brown color, which chazges to a golden brown when cream is added, and it satisfies the coffee drinker without any of the bad effects of coffee; on the contrary, the result of using Postum is the rebuilding of the broken down nerve centers by the food elements contained in it.

Postum is a pure food beverage made by scientific food makers, and can be depended upon absolutely for its purity and the good results that follow its use.

To bring out the flavor and food value Postum must be boiled at least 15 minutes after the boiling begins.

and Walnut Avenue, Roxbury, at Brighton and at Cambridge. Last Sunday he was with Drs. Moxom and Goodspeed in Springfield, and is now working his way West, while his wife comes to this vicinity to labor for the same ends.

The Ingleside Rescue Mission

The audience that assembled at Park Street Church recently was disappointed in that Mrs. Julia Ward Howe, announced to speak in behalf of the Ingleside Rescue Mission at its annual meeting, was prevented by illness from being present; but no one could have heard the addresses given by Mr. John Anderson and Rev. W. A. Knight without feeling that the work had been interestingly presented.

The Ingleside Rescue Mission is a home at Revere Heights for young girls whose own home surroundings are degrading. It aims to train them to become Christian women of strong character. The mission recognizes that preventive work is of even more importance than the rescuing of those who have already fallen. The girls are taught housesewing and the common school branches, and if the number of articles made and repaired in the past year may be taken as an xample of their industry in other directions, they have done a surprising amount of work.

Mr. Knight brought out the idea that it is a home where the girls are loved as well as cared for. This is important, as some are mere children.

A Hearing on Church Extension

The committee on church extension, appointed at the last Massachusetts General Association, will give a hearing on Monday, March 3, in Room 108, Congregational House, to all persons who will apply to the chairman, Rev. James F. Brodie of Salem, on or before Feb. 20. Hours will be assigned to applicants in the order of application.

New Organizations in Portland, Me.

The reorganization of the Portland Congregational Club is a matter of more than ordinary interest. At one time it was in a flourishing condition. During the three years' presidency of Rev. E. P. Wilson of Woodfords, more than 200 sometimes sat down at fords, more than 200 sometimes sat down at supper. For various reasons interest de-clined, and finally the club ceased to exist. In response to invitations about forty gath-ered at the Preble House, Jan. 20. After supper a thorough discussion resulted in organization, with Dr. Smith Baker as president and G. L. Gerrish as secretary. The membership is limited to 100 and none who live outside the city will be eligible. The former club had no such limitation, and one member came regularly from Bath. It is proposed to hold five meetings during the year. Distinguished men will be guests, but home talent will be largely utilized. The ex-

ecutive committee has full management.

Another organization recently formed, which has large possibilities for usefulness, is the Portland Congregational Ministers' Meeting. Dr. W. H. Fenn of High Street Church is president, and Rev. R. G. Harbutt of Free Church, secretary. All unnecessary machin-ery is dispensed with. Meetings will be held regularly for consultation as to all connected with the welfare of Congregationalism in Maine's metropolis. If any pastor desires to have an important matter considered at once by the brethren, so that concerted action may be taken, at his request a special meeting will be called by the president.

As one result of the great evangelistic gathering, nine churches in Tokyo have entered into an agreement to hold a gospel meeting somewhere every day in the year.

ARE QUICK TO SEE

Good Doctors are Quick to See and Appreciate Real Merit in New Medicines.

Stuart's Dyspepsia Tablets are a discovery of great value to the medical profession and the public. They are an unfailing specific in sil cases of dyspepsia and disordered digestion.



Almost everybody's digestion is disordered more or less, and the commonest thing they do for it is to take some one of the many so-called blood purifiers, which in many cases are merely strong cathartics. Such things are not needed. If the organs are in a clogged condition, they need only a little help and they will right themselves. Cathartics irritate the sensitive linings of the stomach and bowels and often do more harm than good.

Purging is not what is needed. The thing to do is to put the food in condition to be readily digested and assimilated. Stuart's Dyspepsia Tablets do this perfectly. They partly digest what is eaten and give the stomach just the help it needs. They stimulate the secretion and excretion of the digestive fluids and relieve the congested condition of the glands and membranes. They put the whole digestive system in condition to do its work. When that is done you need take no more tablets, unless you eat what does not agree with you. Then take one or two tablets—give them needed help and you will have no trouble.

It's a common sense medicine and a common sense treatment, and it will cure every time. Not only cure the disease but cure the cause. Goes about it in a perfectly sensible and scientific way.

We have testimonials enough to fill abook, but we don't publish many of them.

book, but we don't publish many of them.

We have testimonials enough to an abook, but we don't publish many of them. However—

Mrs. E. M. Faith of Byrd's Creek, Wis., says: "I have taken all the Tablets I got of you, and they have done their work well in my case, for I feel like a different person altogether. I don't doubt if I had not got them I should have been at rest by this time."

H. E. Willard, Onslow, Ia., says: "Mr. White of Canton was telling me of your Dyspepsia Tablets curing him of dyspepsia from which he had suffered for eight years. As I am a sufferer myself I wish you to send me a package by return mail."

Phil Broks, Detroit, Mich., says: "Your dyspepsia cure has worked wonders in my case. I suffered for years from dyspepsia, but am now entirely cured and enjoy life as I never have before. I gladly recommend them."

It will cost 50c. to find out just how much Stuart's Dyspepsia Tablets will help you. Try them—that's the best way to decide.

All druggists sell them. A little book on stomach diseases will be mailed free by addressing F. A. Stuart Co., Marshall, Mich.

Church Happenings

Church Happenings

ALPENA, MICH.—The Endeavor Society has held its first installation of officers, which proved impressive. It was followed by a recognition service, including reception of new members, right hand of fellowship by the pastor, Rev. J. A. Otis, and an address of welcome by the president.

BENNINGTON, VT., Second mourns the death, at the age of eighty-eight, of Capt. Albert Walker, an original member, for seventy years an active church worker and deacon for more than a third of a century.

BOSTON, MASS., Immanuel, Dr. C. H. Beale, pastor, has raised \$6,000, which completes the payment of a \$6,000 debt and provides for all expenses till next January.

BROOKLINE, MASS.—The late Miss Ellen O. Proctor left in public bequests: to the Harvard Medical School for the study and cure of chronic diseases, \$50,000; to the Associated Charities, \$2,000; to the Home for Aged Women and the American Board, \$10,000 each.

DAVENPORT, IO., Edwards has a Sunday school lecture course, scientific in character. The lectures are given at the various evangelical churches by ministers and college professors. Subjects include The Psychology of Conversion and The

tures are given at the various evangelical churches by ministers and college professors. Subjects include The Psychology of Conversion and The Bearing of Psychology upon Christian Nurture.

EAST ORANGE, N. J., First held during the week of prayer services every evening, with addresses on the subject What Is the Gospel? by such speakers as Drs. A. C. McGiffert, F. W. Baldwin, A. H. Bradford and W. H. Ward.

Los Angeles, Cal., First, has accepted the plans of Train & Williams for a \$75,000 edifice, to seat over 1,600. The interior will be in amphitheater style, with inclined floor.

MARION, MASS.—Rev. H. L. Brickett has been giving a series of lectures on Pligrim's Progress, Sunday evenings, illustrated by a lime light stereopticon,

St. Louis, Mo., First.—Dr. Patton, on a recent

stereopticon,
St. Louis, Mo., First.—Dr. Patton, on a recent
Sunday evening, arranged a symposium on The
Moral Cleansing of St. Louis, with addresses
by a Roman Catholic priest, the attorney for the
World's Fair and the superintendent of the AntiSalora Learner. World's Fair a Saloon League

SYLVANIA, O., after \$1,250 worth of improvements on its house of worship, making the audience-room a third larger, raised \$850 in a single day to complete the payment and rededicated it free of debt.

Record of the Week

Calls

BASSLER, HENRY G., recently of Vassalboro, Me., to Washington Mills, N. Y. Accepts. BIGELOW WARREN D., Yale Sem., to Third Ch., Gullford, Ct. Accepts, to begin in July, declin-ing a scholarship offered by the seminary for next

BRADLEY, DAN F., Park Ch., Grand Rapids, Mich. to presidency of Iowa College, Grinnell, Io. Ac

CARR, EDWIN S., College Ch., Wheaton, Ill., to First Ch., same city. Accepts. COOL, JAS. W., to Bedford Park Ch., New York

DABLING, MABION, Detroit, Minn., to be Sec. Minnesota C. E. Union. Declines.

DAY, RICHARD C., Rohnerville, Cal., to Antioch.

cepts.

Accepts.

EDMANDS, T. MERRILL, Mankato, Minn., to Wahpeton, N. D. Accepts.

EMBREE, JEHU H., to remain at Loomis, Neb., a third year. Accepts, and will also serve Bertrand and Keystone.

JOHNSTON, HENRY A., Wilmington, N. Y., to Clayton

JUDD, HUBERT O., Ceylon and Genter Chain, Minn., to Mantorville. Accepts.

Continued on page 253.

appear here.)

ANNUITANCE

A N N O I I AN C E

I am offering a limited amount of first-class LIFE
ANNUITIES on exceptionably favorable terms. Annuitance is the reverse of insurance. Life insurance is the
paying of small sums while you live to get back a large
sum after dying. Life annuitance is the immediate
payment of a large sum to get back smaller sums so long
as you live, and it is the only safe way of getting a high
rate of interest. For particulars send sex, age and
address to Edward F. Sweet, 66 W. Broadway, N. Y.

I WISH TO BUY WESTERN LANDS

AND DEFAULTED MORTGAGES, Kansas, Nebraska and The Dakotas.

S. K. HUMPHREY, 640 Exchange Building, Boston, Mass.

Can Sell Your Farm

or other real estate for cash, no matter where located Send description and selling price and learn my wonder. fully successful plan. W. M. OSTRANDER, North American Building, Philadelphia, Pa.

Dividends Are Guaranteed

of at least six (6) per cent. per annum on all stock that is purchased in the Racine Knitting Co., of Racine, Wis., the well-known makers of the widely advertised RACINE FEET and RACINE brand of hosiery and underwear. Stock in this successful concern is now being sold at par value, Ten Dollars (\$10) per share (full paid and non-assessable) to provide for further extension of business and to make customers and advertisers of all stockholders. For this reason it is preferred to disperse the stock among as many people as possible, rather than aroung a few leave purchasers. among a few large purchasers.

The officers of this company personally guarantee an annual dividend of six per cent. In view of past earnings and with increased facilities, there is no reason why dividends should not far exceed the guaranteed amount.

The product of the Racine Knitting Co. is sold by mail order methods direct to the consumer. The business has outgrown its infancy, the experimental stage is past, the company is splendidly equipped and working on a proven policy. Every feature is indorsed by recognized authorities. The officers of the company give an unqualified personal guarantee that annual dividends of at least six per cent. per annum shall be paid in semi-annual installments on the first days of January and July of each year.

This is AN UNUSUALLY SAFE, SURE INVESTMENT FOR CONSERVATIVE PEOPLE. We refer you to any commercial agency or bank for a statement of our financial responsibility. SEND FOR OUR THOROUGHLY EXHAUSTIVE PROSPECTUS giving a complete statement of our plans in detail.

HERBERT S. BLAKE, Treas., Racine Knitting Co., Racine, Wis.

N. B.-We want local salesmen to represent our line.

Life, Accident, and Health Insurance.

52nd ANNUAL STATEMENT (Condensed.)

Ætna Life Insurance Company,

HARTFORD, CONN.

MORGAN G. BULKELEY, President.

Assets, Jan. 1, 1902, \$59,609,691.17 Premium receipts in 1901, 9,219,773.26 Interest receipts in 1901. 2,689,878.34 Total receipts in 1901. 11.909.651.60 Payments to Policy hold-6,052,721.21

Payments to Policy holders in 1901,

Reserve, 4% Standard on Old Business, and 3½% on Policies issued in 1901, and all claims,

Special Reserve, in addition to Reserve above given 52,270,264,92 2,016,345.00

5.323.081.25

7.367.332.25

25,141,075,00

cess of Requirements by Company's Standard, .

Guarantee Fund in excess of Requirements by Standard of Conn. and other States,

Life Insurance issued and revived in 1901, Life Insurance in force

201,278,283.00 . 182,998,619,33 force Jan. 1, 1902, .

Paid Policy holders since organization, \$126,015,874.20

CHESTER & HART, Managers Life Department, 60 Congress St., Boston, Mass.

BISHOP & ROBINSON, Managers, Accident Department, 7 Water St., Boston, Mass.

WESTERN MORTGAGES

and FORECLOSED LANDS Bought for Cash.

CHAS. E. GIBSON, 45 Milk Street, Boston, Mass.

DEFAULTED SECURITIES

Town. City. County, Railroad or other Bonds and Stocks investigated and collected. No charge made for investigation and preliminary report. All communica-tions confidential. Address the Boston Defaulted Securities Co., Room 528, Exchange Building, 53 State Street, Boston, Mass.

A Successful Business Experience of Nearly 12 Years

More than 1000 Satisfied Investors. What more need be said of the

JOHN MULHOLLAND 6% GOLD BONDS 6%

On every \$100 invested we pay 6 per cent. per annum interest, and repay the principal in ten equal payments without reducing the interest. In other words, on a hundred dollar bond

WE PAY \$3.00 INTEREST \$10.00 PRINCIPAL

each six months for five years. Bonds are issued in amounts of \$100, \$200, \$300, \$400, \$500, \$1,000, and up. Coupons for Principal and Interest are made payable at bank selected by purchaser in any part of the world.

OVER EIGHT HUNDRED THOUSAND DOLLARS SOLD.

Send for booklet. We have many bondholders and some may be in your locality.

JOHN MULHOLLAND ROOM 246, POTTER BLDG., NEW YORK

5,000 10,000 15,000 15,000 25,000 25,000 25,000

Twelve Banks, Bankers and Trust Companies in one city, (Minneapolis) recently examined very thoroughly into an issue of Gold Bonds yielding 5% interest, and they purchased in amounts as at the left of this advertisement. Some of the same issue are still for sale; denominations, \$100, \$500, \$1,000. If you would like to know more about these bonds write

25,000 25,000

Trowbridge & Niver Co., 40,000 First National Bank Building, 40,000 CHICAGO.

\$260,000 60 State Street, BOSTON, MASS.

Mortgage Investors

We offer conservative capitalists an opportunity to secure high grade first mortgage real estate securities of unquestioned safety. Correspondence solicited, when full information will be given. We furnish ref-erances covering fourteen pears of success. erences covering fourteen years of success.

F. E. AcGURRIN & CO., Investment Pankers,

88 W. 2nd South St., Salt Lake City, Utah-

IN WRITING TO ADVERTISERS PLEASE MEN-TION THAT THE ANNOUNCEMENT WAS SEEN IN THE CONGREGATIONALIST.

Record of the Week

[Continued from page 252.]

LEMMON, CHARLES H., Cleveland, O., to Lodd and to North Ch., Cleveland. Accepts the latter. LOEHLIN, HENRY E., N. Hyde Park, Vt., to West-

ford. Accepts.
McDONALD, JOHN J., Berlin, Vt., to First Christian
Ch., N. Dighton, Mass.
McWHORTER, ANDREW, Boston, Mass., to Union,

Me. Accepts.
MANNING, FREDERIC W., Marshfield, Mass., to

MANNING, FREDERIC W., MARSHIELD, MASS., WO NANTUCKET. ACCEMENCE, declines call to remain at Wymore, Neb.
NUGENT, THOS. E., to Algonquin, Ill. Accepts, and is at work.
PEASE, FRANK W., to the permanent pastorate at Alma, Neb., where he has served nearly three

PRENTISS, WM. C., Poquonock, Ct., to Newbury,

Vt.

RATZELL, J. PERRY, Orland, Ind., to People's Ch., Indianapolis. Accepts.

SNIDER, ASA B., New Whatcomb, Wn., to Cloverdale, Cal., for one year.

THOMAS, CHABLES M., Denver, Col., to Pilgrim Ch., Lawrence, Kan. Accepts.

WATERS, NACY MCGER, Binghamton, N. Y., to Union Ch., Worcester, Mass. Accepts.

WOODSUM, WALTER H., Bath, N. H., accepts call to Hampstead, to begin April 1.

WURST, ALBERT E., Boston, Mass., to Billerica. Accepts.

Ordinations and Installations

ARMSTRONG, ARTHUR H., f. Third Ch., Oak Park,

Ill., Feb. 4.
ATHERTON, FRANK D., o. and i. Georgetown, Mass. Sermon, Rev. J. S. Williamson; other parts, Rev. Messrs. M. O. Patton, E. S. Stackpole, C. J. Tuthill, J. E. Newton, C. P. Marshall, J. G. Taylor, G. H. Johnson.

Taylor, G. H. Johnson.

LATHROP, CHAS. A., i. Mayflower Cong. Ch.,
Toledo, O. Sermon, Dr. Francis D. Kelsey;
other parts, Rev. Messrs. Geo. Candee, G. W.
Belsey, W. A. Leary, W. A. Cutler.
PATTERSON, GEO. W., i. Randolph Center, Vt.,
Feb. 4. Sermon, Prof. Gabriel Campbell, D. D.;
other parts, Rev. Messrs. J. W. Goffin, R. H.
Abercromble and G. E. Ladd.

SHELDON, FRANK M., i. Greely, Col., Jan. 31.
Sermon, Dr. H. H. Walker; other parts, Rev.
Messrs. Addison Blanchard, W. T. Patchell, C. H.
Longren and G. Gammon.

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MEN-SEEN

Resignations

Resignations

BECKER, NICKOLAS S., New Preston, Ct.
CREDEFORD, GEO. H., Wells River, Vt.
DOWNS, CHAS. A., Michigan City, N. D., to take
effect April 1.
EARL, JAS., Granite Falls, Minn.
EDWARDS, JONATHAN, Wardner, Ida.
FIFIELD, CHAS. W., Altmar, N. Y.
MAIR, WM. M., Garrettson, S. D.
RICHAEDSON, ALEX W., First Ch., Kingston, Ont.,
after six and a half years' service.
STANTON, JAY B., Glenwood, Io., to take effect
May 1.
STEWART, WM. E. M., Woodland, Cal., and re-

STEWART, WM. E. M., Woodland, Cal., and returns to Chicago.

Dismissions

ABBOTT, ERNEST H., Fryeburg, Me., Jan. 23.

Churches Organized and Recognized TEEWAUKON, N. D., not Keewatin, as recently

Union Ch., near Rockvale, Carbon Co., Mont., 8 members.

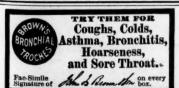
Stated Supplies

Lyon, Eli C., Minneapolis, at Granite Falls, Minn.

Personals

HARBUTT, ROBT. G., has resigned his pastorate of the two churches, North Deering and Free Ch., Portland, Me., with a view to a readjustment of service. He closes, definitely, his service at North Deering, but is considering a unanimous call to remain in charge of Free Ch. alone.

JENKINS, JOSIAH, North Ch., Denver, Col., has suffered a stroke of paralysis and is critically fill. KYLE, Roby J., was recently presented by friends in Gilead and Hebron with a gold watch and chain and a "large roll of bills."



MEREDITH, ROBT. R., Tompkins Ave. Ch., Brooklyn, N. Y., is reported to be seriously ill in the City of Mexico, with an acute kidney trouble. Dr. Meredith has for several successive years suffered from the grip, and had gone to Mexico to recover from this winter's attack of the disease.

American Missionary Association Receipts

Donations, Estates, Tuition,	\$19,759.38 8,376.28 5,852.96	\$24,474.77 9,862.65 5,211.33
Total,	\$33,988.62	\$39,548.75
	4 mos. ending Jan. 31, 1901	4 mos. ending Jan. 31, 1902
Donations, Estates, Tuition,	\$54,883.83 21,015.19 16,436.52	\$60,639.11 20,745.90 16,366.31
Total,	\$92,335.54	\$97,751.32

The increase in donations is \$5,755.28. There has been a decrease in estates for current work of \$269.29, and a decrease in tuition of \$70.21.





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FIFTY-FIRST ANNUAL STATEMENT

OF THE

PHŒNIX MUTUAL LIFE INSURANCE COMPANY.

OF HARTFORD, CONN.

JANUARY I, 1902.

				ASSE	TS.				131			
First mortgages on real estate, .				18					1.1			\$7,722,586.01
Home office property,				100								265,000.00
Other real estate owned by the Compa	any,			ES.								647,412.83
Stocks and bonds,				No.								4,066,243.60
Premium notes and loans on policies,				Or.								900,624.41
Cash in Company's office,				FF.								512.08
Cash in banks,				250								410,755.03
Interest accrued and due,				18.								154.151.63
Net Deferred and outstanding premiur	ms,			1.								241,969.62
Total,				\$							\$1	4,409,255.21
			L	IABILI	TIES			1				
Reserve on policies in force, (issue of	190	1. at 3	%)	7.								\$13,547,257.00
Claims by death, papers complete,	. /			1								None.
Claims by death, papers incomplete, as	nd :	notifie		ims.				1				37.760.00
Installment claim liability, .				- 153				7.5	3.10			33,882 00
Premiums paid in advance, .				10				1				10,733.00
Special policy reserve,	1 7			-30		000		131				154,895.00
Surplus or additional guarantee over a	and a	above	all e	ompute	d and	contin	gent 1	iabiliti	es,	1		624,728.21
Total,				1.							\$1	4,409,255.21
TO A STATE OF THE PARTY OF THE		,	-			189	00.		-	900.		1901.
Premium Receipts,			1	1		\$ 2,180	0.795		\$ 2	545,547		\$ 2,651,583
Insurance in Force			1	110	700	57,98				802,139		65,872,834

JONATHAN B. BUNCE, President. CHARLES H. LAWRENCE, Secretary. ARCHIBALD A. WELCH, Actuary.

Secretary.

The stuary.

GEORGE S. MILLER, Supt. of Agencies.

JOHN M. HOLCOMBE, Vice-President.

WILLIAM A. MOORE, Asst. Secretary.

WM. D. MORGAN, M. D., Medical Director.